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The Religious Curriculum and the Aim of Education

Edward A. Fitzpatrick

The Fundamental Aim

THE fundamental aims of the curriculum in religion in the elementary school have been stated in various ways.¹ Christ Himself has stated it often, and also the Apostles in the Epistles. It was stated authoritatively recently by the Pope in the *Encyclical on the Education of Christian Youth*. The Baltimore Councils stated it often. It seems to us desirable that the fundamental Christian education and particularly of religion should be stated fully and from various points of view.

Christ is the Foundation

One should naturally go to the source of the Christian religion itself for the statement of the aim of Christian education. This would clearly mean going back to Christ and the New Testament. If there is available there a very definite educational scheme, then there can be no possible doubt about the aim of Christian education if the founder Himself formulated it. This is, of course, the fact, as has been shown in my *The Foundation of Christian Education*.

The Gospel Statement of Aim

Based on the study of the Gospels alone, this is a summary of the aim of Christian education:

"And so the aim of Christian education has been variously worded by Christ Himself. It is to gain membership or citizenship in the Kingdom of God, particularly in its consummation. It is to be saved. It is to

have life everlasting. It is a guarantee that you shall not die forever. It is the antithesis of wealth, riches, honors. 'Veritably they have their reward.' The treasures for the Christian are in heaven where moth and rust doth not corrupt, and where thieves do not break through nor steal.

"But whatever the wording, the end is clearly not in this world, nor of this world. It is a life beyond life. It is in those mansions which have been laid from the foundations of the world. It is the world prodigal returning to his Father's house."

Spirit of Love and Sacrifice

With the suggestion that curriculum should be stated in terms of the attitudes as well as of knowledge, and of skills, we are in accord. And for the course in religion the fundamental attitudes may be thus summarized.

"This new spirit is not the spirit of self-justification of the Pharisees; it is the spirit of sacrifice and love — the sacrifice of life itself for the Master. 'Greater love than this no man hath, that a man lay down his life for his friends' (John xv. 13). Life itself, held so precious by human beings, is only a means; it is not an end.

"'For whosoever will save his life, shall lose it: and whosoever shall lose his life for My sake and the Gospel, shall save it' (Mark viii. 35). And so it is similarly stated by St. Mark and by St. Luke twice. St. John states it in a different connection. 'He that loveth his life shall lose it; and he that hateth his life in this world, keepeth it unto life eternal' (John xii. 25)."

¹This is the first of a series of three articles on "The Religious Curriculum of the Elementary School."

Nothing More Important Than the Soul

And after stating in detail the principle of self-denial the summary continues:

"These are the ideas that lead up to the statement of the principle of self-denial, and it is confirmed the more strongly by what follows it in all three Gospels according to St. Matthew, St. Mark, St. Luke; and St. Mark's statement is perhaps most familiar:

"For what shall it profit a man, if he gain the whole world, and suffer the loss of his soul? Or what shall a man give in exchange for his soul?' (Mark viii. 36, 37.)"

The New Testament Statement of Aim

The study of the Gospels and of the Epistles from the standpoint of the aim of life, of religion, and of education, which are the same thing are thus summarized:

"So the aim or purpose of Christian education is clear, unmistakable. It is a spiritual aim, an other-worldly aim, a supernatural aim. It is the resurrection from the dead. It is life everlasting. It is life eternal. It is life in Christ. It is the life of grace. It is in no sense merely social, and it is not concerned primarily with social welfare, social well-being or any merely mundane end, though it will have transforming social results. Wealth, power, prestige, position, notoriety, scholarship, research, culture, civic intelligence, social efficiency, vocational skill are not the purpose of Christian education, are not, in fact, in the vocabulary of Christian terminology. Of these aims, those which are good may be incidental results of the Christian scheme. They are not primary, they are not ends at all. 'Seek ye first the Kingdom of God and His justice, and all these things shall be added unto you.' 'Mortality shall be swallowed up in life.'"

Pope Pius XI, The Education of Christian Youth

Pope Pius XI in the letter on *The Christian Education of Youth* points out: (1) That the end of Christian education is the forming of Christ in the individual as a guide in *all* aspects of his life, (2) That the true and finished man of character is the end of Christian education, (3) That in no way does this dwarf the natural faculties, but makes possible their fullest, best development.

"Until Christ Be Formed in You"

Pope Pius XI points out the aim or end of Christian education in terms of divine grace, the supernatural life, and, finally, as formation of Christ in the individual — and *alter ego*:

"The proper and immediate end of Christian education is to coöperate with divine grace in forming the true and perfect Christian; that is, to form Christ Himself in those regenerated by baptism, according to the emphatic expression of the Apostle: 'My little children, of whom I am in labor again, until Christ be formed in you.' For the true Christian must live a

supernatural life in Christ: 'Christ Who is your life,' and display it in all his actions: 'That the life also of Jesus may be made manifest in our mortal flesh.'

"For precisely this reason, Christian education takes in the whole aggregate of human life, physical and spiritual, intellectual and moral, individual, domestic and social, not with a view of reducing it in any way, but in order to elevate, regulate, and perfect it, in accordance with the example and teaching of Christ."

The Finished Man of Character

The Pope also phrases significantly the end of Christian education in the current terms of the formation of character. He says:

"Hence the true Christian, product of Christian education, is the supernatural man who thinks, judges, and acts constantly and consistently in accordance with reason illumined by the supernatural light of the example and teaching of Christ; in other words, to use the current term, the true and finished man of character. For, it is not every kind of consistency and firmness of conduct based on subjective principles that makes true character, but only constancy in following the eternal principles of justice, as is admitted even by the pagan poet when he praises as one and the same 'the man who is just and firm of purpose.' And on the other hand, there cannot be full justice except in giving to God what is due to God, as the true Christian does."

Fullness, Development, and Perfection of the Natural

Of the too-often-neglected or forgotten point, supernatural as the development and perfection of the natural, the Pope says with a fine appreciation of the natural and of the scope and comprehensiveness of human life:

"The scope and aim of Christian education as here described, appears to the worldly as an abstraction, or rather as something that cannot be attained without the suppression or dwarfing of the natural faculties, and without a renunciation of the activities of the present life, and hence inimical to social life and temporal prosperity, and contrary to all progress in letters, arts, and sciences, and all the other elements of civilization. To a like objection raised by the ignorance and the prejudice of even cultured pagans of a former day, and repeated with greater frequency and insistence in modern times, Tertullian has replied as follows:

"We are not strangers to life. We are fully aware of the gratitude we owe to God, our Lord and Creator. We reject none of the fruits of His handiwork; we only abstain from their immoderate or unlawful use. We are living in the world with you: we do not shun your forum, your markets, your baths, your shops, your factories, your stables, your places of business and traffic. We take ship with you and we serve in your armies; we are farmers and merchants with you; we interchange skilled labor and display our works in pub-

lic for your service. How we can seem unprofitable to you with whom we live and of whom we are, I know not.'

"The true Christian does not renounce the activities of this life, he does not stunt his natural faculties; but he develops and perfects them, by coördinating them with the supernatural. He thus ennoble what is merely natural in life and secures for it new strength in the material and temporal order, no less than in the spiritual and eternal."

Councils of Baltimore

There is a remarkable series of statements regarding parochial schools, the need for them, and especially the need for competent teachers in them, in the decrees and pastoral letters growing out of the provincial and plenary councils of Baltimore. There is a continual insistence, too, on the point that the parochial schools "be not inferior to the public schools." But for our purpose the best statement of the aim of education is found in the Pastoral Letters of the Bishops assembled in the Second Plenary Council:

"We recur to the subject of the education of youth, to which, in the former Plenary Council, we already directed your attention, for the purpose of reiterating the admonition we then gave, in regard to the establish-

ment and support of parochial schools; and of renewing the expression of our conviction, that religious teaching and religious training should form part of every system of school education. Every day's experience renders it evident, that to develop the intellect and store it with knowledge, while the heart and its affections are left without the control of religious principle, sustained by religious practices, is to mistake the nature and object of education; as well as to prepare for parent and child the most bitter disappointment in the future and for society the most disastrous results."²

For the curriculum maker of the course in religion there can be no doubt about the objective, the end or aim of education and in a special sense of the education and training of religion. It is the ultimate welfare of the human soul. It is its haven in the life beyond this life. The end is spiritual though not unmindful of its natural foundations. The man of character is the spiritual man; the man coöperating with divine grace; the man in whom Christ is formed. The aim and measure of Christian education and the sole guide of the curriculum maker is the "full measure of the stature of Christ." That is the goal, the objective, the aim, the end.

²Pastoral Letter, p. cxvii. Also Guilday, p. 215.

The Spiritual Purposes of Columbus *Elizabeth G. Pearce Sawyer, M.A.*

Editor's Note. We publish this paper because it emphasizes an aspect of Columbus's voyages that is likely to be overlooked or underemphasized, and gives data enough to enliven the instruction and talks given during this month on the anniversary of the discovery of America.

ON a large green square in the city of Colon, in the Canal Zone, is a bronze statue of Christopher Columbus. A youthful Indian kneels at his side, and the strong hand of the discoverer rests caressingly upon the young man's shoulder. A few rods away is the broad Atlantic whose treacherous waves, almost four and one-half centuries ago, roughly yet safely, bore to these shores, the explorer and his crew. A few coconut palms with wind-bent trunks skirt the ocean beach; while at the west the historic home of Ferdinand de Lesseps, the Frenchman who made the first attempt to connect the Atlantic and the Pacific oceans by means of canal, remains in a well-preserved condition.

This scene was an impressive one. While gazing at the statue of Columbus, I beheld, in imagination, Spain just beyond the horizon; and the lapping of the waves came as a continuous message from that once powerful nation to its former possession of inestimable wealth, possibilities, and grandeur — a possession that

it gained after years of doubt and perilous risks, and one through its own lack of wisdom and foresight it was unable to hold.

As to the purpose of the Spanish and of Columbus in undertaking the hazardous expedition which resulted in the discovery of a New Continent, various conjectures have been advanced. Some writers say it was "Gospel, Glory, and Gold," others say that the Admiral saw in his undertaking nothing more exalted than a money-making scheme, and an opportunity to test his theory that the earth was round. While it was true that King Ferdinand and Queen Isabella did promise Columbus 8 per cent of the profits resulting from the enterprise, we have evidence recorded in the Columbus Journal, translated by Sir Clements Robert Markham, that Christianity was a motivating force in the Great Explorer's voyages, and that he did not lightly take his responsibility for spreading the Christian faith among the peoples he was destined to meet if his voyages were a success.*

He never forgot his instructions from the Spanish

*The statements in this article are made on the authority of *The History of North America, Volume I*, edited by Guy C. Carleton Lee. The volume was written by Alfred Brittan and George Edward Reed.

King and Queen that he was to go "to the said parts of India to see the said princes, and the cities and lands, and their disposition, with a view that they might be converted to the Holy Faith; ordered that I should go by the way of the west, whither to this day, we do not know for certain that anyone has gone." These instructions truly won for Columbus the title of the first missionary to the Americas.

No doubt a letter from Toscanelli, the great Florentine astronomer, written to Columbus on June 25, 1474, had a determining influence on Columbus's thoughts. He expressed his conviction that the earth was in the form of a sphere, and declared his intention to send to his Highness a map which he had drawn to show a shorter route to the Indies. From Ireland to the south as far as the end of Guinea, with all the islands which lay on this route, he considered to be the end of the West; straight out from this was the beginning of India. He also wrote that the ancestors of the Great Khan "wished very much to have intercourse and speech with the Christians, and about two hundred years ago they sent to the Holy Father, in order that he might send them many wise and learned men to teach them our Faith, but those who were sent turned back from the journey because of impediments; and also an ambassador came to Pope Eugene, who related to him the great friendship which they feel for the Christians. . . ."

Columbus had the characteristics of a good missionary. He sought the truth — the chief desire of every devout Christian; for to know the truth is to know God. He believed that he could reach these pagan peoples of the East by going westward; and his first voyage — greatly to the astonishment of nations — seemed convincing proof that his theory was true.

Columbus knew that it was not an interest in geography or in any other science that had induced the Spanish sovereigns to finance his hazardous enterprise. But they shared his belief that wealth and the profitable commerce of Cathay lay across the Western Sea; and they, too, were desirous of spreading the Christian religion. Knowing that success depended solely upon coöperation with his crew, the Admiral exerted all his wisdom to create and to maintain friendship among these subordinates: he proved himself through patience, faith, and tact, to be a God-fearing mediator; a man of deep religious convictions; a lover of truth and justice.

After taking possession of the newly discovered island, Guanahani, as the natives called it, for the Spanish sovereigns, the thankful and grateful explorer renamed the island San Salvador which means Holy Savior. And to an island which lies but a few leagues farther south, he gave the name Maria de la Concepcion.

The tawny natives with their naked bodies painted in various colors had a peculiar fascination for the navigators. Of them, Columbus wrote, "they are of fair stature and size, with good faces, and well made. . . .

They should be good servants and intelligent, for I observed that they would easily be made Christians, as it appeared to me that they had no religion."

The confidence of this unwarlike people had to be won, for upon them, Columbus had to depend for his knowledge of gold mines, beds of pearls, valuable spices, and last, but not least, the home of the Gran Khan to whom he should give his credentials. He considered himself, as it were, a good-will ambassador, for upon the friendly relationship that he might establish depended the reception of future Spanish expeditions. Occasionally, members of the crew would seize a native, his canoe, and its contents, and, invariably Columbus sternly reprimanded the offenders, and gave the captive food, drink, and usually beads; for he said that these people "could be more easily freed and converted to our holy Faith by love than by force."

He considered the Indians subjects of Spain as much as he did the citizens of Castile, and he jealously guarded their lands. Concerning this matter, he wrote: "Your Highnesses ought not to consent that any stranger should trade here, or put his foot in this country, except Catholic Christians, for this was the beginning and the end of the undertaking; namely, the increase and the glory of the Christian religion, and that no one could come to these parts who was not a good Christian."

While looking for gold and precious stones, Columbus looked for signs of worship in every settlement he visited. This opportunity was particularly good in meagerly furnished huts, which, upon the approach of the Spaniards, the frightened natives had abandoned. The contents of the huts were carefully examined, but Columbus insisted that no loot be taken. Nothing could be taken by force; everything had to be paid for.

Some peculiar things were found, but it could not be determined that these pertained to religion. Some sailors found a man's head in a basket covered with another basket. This was tied to a post in a room. Other heads similarly cased were found in another village. The Admiral thought that these were heads of founders of settlements, or principal ancestors, for the houses in these villages were large enough to accommodate many people; and these tribes, he thought, probably had a common ancestor. But whether this were a form of ancestry worship, Columbus could find no proof.

They had no temples. The only building that resembled one in any respect was a small, well-built house, the ceiling of which was covered with shells and other objects. When the natives were asked if prayers were offered there, they answered "No." And the fact that one man climbed to the ceiling and offered the Admiral all the objects attached to it, was evidence that those things bore no sentiment or spiritual significance to the Indians.

In some of the better homes were found many images of women, and many well-carved heads like masks, but it could not be learned whether these were objects

to be worshipped or were mere ornaments. However, after studying the manners and customs of the people, and examining their homes, Columbus concluded that they were "not idolators. . . . They, however, believe and know that there is a God in heaven, and say that we came from Heaven." He had never seen his Indian guides say prayers, yet they soon repeated the "Salve" and "Ave Maria" with their hands raised to heaven, as they made the Sign of the Cross.

This daring Admiral had remarkable foresight. As he explored island after island, he took natives from the different localities with him that they might give him knowledge of other islands, and help him to interpret the signs and language of the newly visited peoples. Their aid was invaluable, and Columbus conceived a plan whereby Indians could be sent to Spain to be educated in her language, manners, and customs, and be converted to the Christian faith. They were then to return to the Indies to act as guides for other Spanish explorers, and to teach their kinsmen their new language as well as to convert them to a Universal Faith. This was a twentieth-century idea, conceived by Columbus alone. He realized the importance of educating these new subjects; of making "The Golden Rule" the chief law of the new possession; and of governing the people as if all belonged to one vast brotherhood.

Throughout all his discouragements and disasters, Columbus claimed the direct guidance of a kind Providence. Even in the shipwreck of the *Santa Maria* on the coast of Española, he saw the Divine hand pointing out to him the most suitable port and location for a fort. So deeply religious was he that he did not make a practice of sailing on the Sabbath; that day was sacred to him. And whenever it was possible on his first homeward voyage, he planned that he and the crew should land to hear Mass said.

Of the impressive reception extended Columbus after his first voyage, much has been written. His son, Ferdinand, wrote that "he (Columbus) was so highly honored and favored by their highnesses, that when the king rode about Barcelona, the Admiral was on one side of him, and the Infante Fortuna on the other, for before this, no one rode by the side of his majesty but the Infante, who was his kinsman."

The great discovery, the Spanish conquest of Granada, and the significant political union of Castile and Aragon elevated Spain to a foremost position among the nations in the arena of diplomacy. In those times, it was commonly believed that all heathen lands unclaimed by Christian nations were by right of his office under the control of the Pope of Rome, and that he could present the title of them to any Christian power he might choose. Immediately upon Columbus's return, an ambassador was dispatched to Rome to announce the new discovery and to request that the lands be granted to the Spanish realm. The result was the noted demarcation line that was drawn by Pope Alexander VI. It granted to Spain all the lands west of an imagin-

ary line drawn 370 leagues west of Cape Verde Islands, and to Portugal all the lands found or to be found east of that line.

To further all methods for the extension of the faith the Pope commissioned (June 24) a Benedictine monk, Bernardo Buil, of Catalonia, to be his apostolic vicar in the New World, and this priest was to be accompanied by eleven brothers of the order. To them, the Queen intrusted the sacred vessels and vestments from her own altar. Columbus was instructed to deal lovingly with the poor natives.

No less than 1,500 enthusiastic men embarked with the Admiral on September 25, 1493, when his fleet of seventeen vessels sailed from Cadiz. By November 12, he reached the northern coast of Española (Haiti), where he had left a garrison from the first expedition, at LaNavidad. Nothing but ruins of the fort remained. The outrageous conduct of the men who had stayed there brought about their complete destruction by Carib Indians.

Columbus now planned to establish a town which would serve as the capital of his viceroyalty and a base for future explorations. Finding a suitable location a little farther east, "he landed with all his men, provisions, and implements, which he brought in the ships of the fleet, at a plain, near a rock, on which a fort could easily be built." He founded a town, and called it Isabella, in honor of the Queen. It was the first town founded in the New World. And it was here that Friar Bernardo Buil, a priest from the monastery of Monserrat, one of the Benedictine Order, said Mass.

It was impossible for Columbus to comprehend the full import of this religious ceremony. It was the beginning of the establishment of the Universal Faith in America. Its influence will be felt throughout the centuries. Within a decade, Ponce de Leon, one of the adventurers on this second expedition, and other Spaniards were in Florida, and not many years passed before Fray Serra was on the Western coast diligently laboring in a chain of missions to spread the Gospel among the Indians. The Faith was permanently established.

In spite of the numerous unpardonable injustices that the noted Mariner experienced during his last years, his faith continued strong to the end. The loss of the viceroyalty over his new discoveries because of jealousy of the Spanish rulers, and men of their court, his suffering abject poverty, with no legacy for his two sons, after he had gained inestimable wealth which more-favorable men enjoyed; his lack of the necessities of life when old age and ill health were upon him—all these, breaking the heart of the old Admiral, proved a substantial test of his Christian character. Yet his magnanimous nature harbored no bitterness toward those in authority, as his own words indicate: "The honest devotedness I have always shown to your Majesties' service, and the unmerited outrage with which I have been repaid, will not allow my soul

to keep silence, however much I wish it; I implore your Highnesses to forgive my complaints . . . hitherto I have wept over others; . . . may Heaven now have mercy upon me, and may the earth weep for me!"

His testimony given at the end of his Journal reveals the secret power of his life when he felt that absolute defeat would overwhelm him: "O fool, and slow to believe and to serve thy God, the God of all! what did He do more for Moses, or for David His servant, than He has done for thee? From thine infancy He has kept thee under His constant care. When He saw thee arrived at an age which suited His designs respecting thee, He brought wonderful renown to thy name

throughout all the land. He gave thee for thine own the Indies, which form so rich a portion of the world, and thou hast divided them as it pleased thee, for He gave thee power to do so. He gave thee the keys of those barriers of the ocean sea which were closed with such mighty chains; and thou wast obeyed through many lands, and hast gained an honorable fame throughout Christendom. What did the Most High do for the people of Israel, when He brought them out of Egypt? or for David, whom from a shepherd He made to be king of Judea? Turn to Him, and acknowledge thine error. . . . His mercy is infinite. . . . Thou criest out for uncertain help: answer, who has afflicted thee so much and so often, God, or the world?"

The Challenge of School Supervision

Bernard J. Kohlbrenner, M.A.

Editor's Note. This article by a professor of education at Notre Dame University furnishes an excellent summary of supervisory practices in public and in parochial schools. It summarizes the literature to show the need for further study and particularly the need for the recognition of the problem in Catholic diocesan-school systems and a development of present practices. For the actual content of supervision in Catholic schools the best study is Sister Salome's *The Community School Visitor*. This describes, too, practically all the practices of public-school supervision in ways that are helpful to Catholic schools. Teachers must recognize the need for supervision and the tremendous service it may be to them when it is constructively helpful.

ONE of the striking developments in contemporary public-school education is the growing recognition of supervision of instruction as an integral part of the school program. Educational literature is being circled constantly by reports and investigations in supervision. Strictly speaking, there has always been some elements of supervision as long as there have been any requirements and qualifications demanded of candidates for teaching positions. As such, of course, there have always been some traces of supervision. But the term is used today with a much simpler and a definite connotation. It means, briefly, the guidance by individuals specially prepared and appointed for such purposes, of the teaching activities of individual teachers, and the study of the efficiency of conduct of a school system or a part of the system with which the supervisor is directly concerned. In its manifold complexity and its precise organization, supervision is a very recent development in public education. The real beginnings, however, go back at least to the normal-school movement in this country, the rise of the principalship and of the superintendency, and the introduction of part-time special subjects, such as drawing, music, and manual arts. These so-called special subjects demanded a different kind of instruction, and, in the beginning, the services of a teacher for

only a short time in any one school. Thus it came about that certain teachers came to be designated as supervisors or traveling teachers of these part-time studies, that almost universally were regarded by the teachers of the old-time subjects as silly, wasteful pastimes. But today, with the enriched curriculum, the special subject is gradually becoming extinct, it now being regarded as, equally with the older subjects, an integral part of the school program. With this change, the teaching specialist became attached to the local school and her work was controlled by the special supervisor from the superintendent's office.¹

Growth of Practice

But even though the special subject has been disappearing, the supervisory functions have increased tremendously in extent and significance. Timidly at first, supervisory duties were taken over by the superintendent and the principal, both of whose positions were attaining greater and greater importance, by the state officials, members of the departments of instruction, and by specially designated teachers. But growth in school systems meant a great increase in the administrative and routine duties of the superintendent. As a result, in the larger cities, many of the supervisory duties have been taken over by the assistant superintendent, and by the school principal, especially in the elementary school. In the smaller school system, the superintendent has tried to maintain duties of both an administrative and supervisory nature. A study by Hughes shows the percentage of time expended on certain functions in 66 small school systems, in 1925.²

¹Barr, A. S. and Burton, W. N., *The Supervision of Instruction*, pp. 28-49.
²Hughes, C. L., "The Function of the School Superintendent in Theory and Practice," *American School Board Journal*, 67:40-42, Oct. 1923.

Distribution of Superintendent's Time

Duties	Cities with 8-12 Teachers.	Cities with 13-19 Teachers.	Cities with 20-26 Teachers.
	Median	Median	Median
	per cent	per cent	per cent
Supervision	9	15	18
Administration	17	21	28
Professional Study	9	10	16
Teaching	52	31	16
Clerical	8	14	22
Community Leadership)	7	9	11

It can be seen at a glance that supervision and administration claim more of the time of the superintendent, the larger the school system becomes, while teaching duties decrease. Likewise, the elementary-school principal in the larger cities, at least is giving more time to supervisory duties. Barr and Ayer quote studies made by McClure and Bates, analyzing their studies in the following manner:³

Relative Percentage of Time Given to Various Functions
During School Hours of Elementary-School Principals

Function	112 Detroit Principals per cent	43 Seattle Principals per cent
Administration	51	43
Supervision	36	32
Clerical	10	25
Miscellaneous	3	0

Not only has there been this rapid advance in actual practice, but the whole field of supervision is now receiving constantly more professional and academic attention. The literature in education, for example, is greatly enriched by reports and investigations of problems involved in supervision. Before the notable volume by Burton, there was practically nothing in the field of literature concerned with supervision. Since that date, there have been published several volumes dealing with general and specific phases of this subject. Current periodical literature, also, has constantly been disclosing interest in, and studies of, supervision, assuming educational administration and supervision as one of its main functions. With the rise of supervision should also be mentioned the establishment of the National Conference of Supervisors and Directors of Instruction, a body which has already issued two yearbooks.

Such development as has been roughly sketched, must indicate a fairly sound conviction on the part of public-school officials of the worth of supervision as a separate and integral function of the school system. It might be granted that some elements in the growth of supervision are erratic and superficial, yet there must be a real conviction that supervision is worth while, else it would not receive such a development in so scattered and heterogeneous educational systems. As a matter of fact, one of the decided phases of the whole field of supervision is the appraisal of supervision

itself. That does not mean that supervision is entirely a profitable and constructive force, but only that there does exist a critical attitude toward the whole matter, and that, so far, destructive criticism has been less effective and less frequent than constructive criticism.

Value of Supervision

With requirements and prerequisites for teaching positions as stringent and exacting as they have never been before, one might well ask what is, really, the necessity of supervision. It seems paradoxical that supervision should be widely accepted as a necessary aspect of educational service when it is becoming more and more difficult for one to obtain a teaching license, or to achieve a promotion in a teaching system. Must it be said that all the elaborate preparation is not conducive to good teaching, and that it must be supplemented by supervision of teachers actually at work? It seems that this is not the case. Rather may it be concluded either that the professional preparation does not "take," or on the other hand, that besides this preparation there must be some training and appraisal of teachers in service. It is, in part, the eternal conflict between theory and practice. Probably the best way for a teacher to be a successful teacher is to be born a successful teacher, just as Robert Louis Stevenson said that the best way, the only way, to be original is to be born original. But, unfortunately, all teachers are not born teachers, and even those who are, may profit by study. In fine, one of the assumptions made by supervision is that much of the real worth begins with the teacher in the classroom, not merely with her preparation for the classroom. Their assumption appears to be justified.

While the elementary field has received the greater amount of attention and study in supervision, it would be untrue to say that there has been no development of secondary-school supervision in public education. The literature dealing with this branch of supervision is growing gradually, one general volume devoted to the supervision of specific secondary subjects having already appeared,⁴ and there have been quite a number of researches into various aspects of secondary school supervision made.

Supervision in Catholic Schools

Against this progress in supervision in public education, what can be said about that in the Catholic schools? There is decidedly considerable evidence of increasing interest on the part of Catholic educators of the importance and value of supervision. Catholic supervision is naturally confined almost entirely to that done by the teaching communities. The supervisory functions of the diocesan superintendent are presumed to be minor. And yet, so far as the writer is aware, this is a topic that might well be investigated, for there is little information on the functions of the diocesan superintendents in actual practice. Catholic periodicals

³Ayer, Fred C. and Barr, A. S., *The Organization of Supervision*, pp. 14-15.

⁴Uhl, Willis L. and Others, *The Supervision of Secondary Subjects*.

are constantly adding articles on supervision in the parish school. Sister M. Callixta lists fifteen articles and studies previous to hers in the field of supervision.⁵ Her treatment of the subject is the most analytical, probably, of all the studies that have been made. Besides these, there should be mentioned the volume by Sister M. Salome, O.S.F.⁶ The most recent of any discussion is that of Sister M. Mildred, O.S.F., which appears in the *Bulletin of the National Catholic Educational Association* for 1929.⁷ This study, along with the majority of the rest, is concerned with supervision of the elementary school only. In truth, there has been nothing written specifically on the supervision of the Catholic secondary school. This, perhaps, reflects the parallel lines of development in the public schools, where, as we have seen, the elementary schools have been given over much more intensively to supervision than the secondary schools.

Comprehensive Study Necessary

An examination of the literature existing on the problems of Catholic-school supervision leads one to the following conclusions: first, there has been little done in the way of a representative study of existing practices in supervision. This is not always the fault of the investigator. If a questionnaire is sent to some 50 or 60 persons in authority, the student can hardly be criticised for the fact that he receives only some 25 replies. But it cannot be overstated that a truly comprehensive study of this kind is necessary. Second, there seems to have developed no very definite statements of workable aims and objectives. Third, no precise system of organization has, as yet, been outlined. This is by far one of the most difficult problems in Catholic school supervision because of the presence of several teaching communities in one diocese and the corollary, diffusion of the members of a single community over a wide geographical area. Fourth, supervision in Catholic schools seems to be limited almost entirely to classroom visitation and this rather infrequently. In the public schools, on the other hand, classroom visitation is regarded as merely one function of the supervision. Fifth, the secondary school as an object of supervision has not been touched at all specifically. At the present time when consolidated or central high schools are becoming very numerous in medium-size cities, and when, in the larger cities there have for long been many high schools, this field should be worth investigating. These observations would lead one to conclude that although there are several indications and evidences of an appreciation of the importance of the rôle of supervision as a separate educational service, still the subject needs much more investigation and truly scientific study.

While it is very difficult to obtain a bird's-eye view

of supervisory practice in either the public- or Catholic-school systems, our endeavor will be here made to contrast some of the prevailing conditions. Ayer and Barr summarize their own and previous investigations in the present status of supervision by setting down the most frequent practices of hypothetical supervision. Percentages are given for the frequency of occurrence in actual practice so far as present data indicate what actually is taking place.

Such an imaginary supervisor (1) would be directly responsible to the superintendent of schools (64 per cent); (2) would have large freedom in the control of departmental affairs (47 per cent); (3) would nominate his departmental teachers and assistants (69 per cent); (4) would act in the capacity of an assistant superintendent while in the school buildings (39 per cent); (5) would yield to the principal in giving orders to the teachers (37 per cent); (6) would share responsibilities for supervision of academic subjects with the principal (56 per cent); (7) would be granted no remuneration in connection with local transportation (44 per cent); (8) would find a room for demonstration purposes in the local school buildings (65 per cent); (9) would keep library references in his own department (36 per cent); (10) would be elected on a progressive salary schedule (46 per cent), (11) and the major need of his department would be an increase in the number of assistants (32 per cent).

This supervisor would begin the year's work with a teachers' meeting which would usually be supplemented by conferences and special printed or mimeographed materials. She would require lesson plans (51 per cent), and hold monthly teachers' meetings at which attendance would be compulsory (80 per cent). This supervisor would usually discuss in these meetings methods of instruction, courses of study, objective, and experimental work. This supervisor would visit teachers monthly, the average visit being about thirty minutes in length. About 45 per cent of the supervisor's visits would be unannounced; 35 per cent announced; and 10 per cent scheduled. While in the classroom the supervisor would evaluate the lesson, suggest remedial measures, check on previous conditions, initiate new projects, suggest devices, and occasionally teach.⁸

It should be noted that no actual supervisor, probably, exemplifies all these activities and traits. The statements and the percentages, do, however, show rather well the trend and prevalence of certain practices and procedures. No attempt has been made to evaluate the practices mentioned. Prevalence is not necessarily a good criterion of worth or value.

As contrasted with the above cursory view of public-school supervision, what are the practices in the Catholic-school systems? In 1922 Sister M. Josephine, O. P., found a total of 81 elementary-school supervisors in eight dioceses. There were annual visits by 61 of these; the frequency of the other visits is not given. The only qualification for appointment to a supervisory position that was found is experience. Approximately half the supervisors made no report to the diocesan superintendent, while one quarter did make such a report. (Apparently others made a report to their respective community superiors.) None supervised the teaching by teachers of another community. Sister Josephine

⁵Sister M. Callixta Blom—“Educational Supervision in Our Catholic Schools,” Ph. D. Dissertation, Cath. Univ. of America, Washington, D. C., 1926.

⁶See Bibliography.

⁷Pp. 425-440.

⁸Ayer, Fred C. and Barr, A. S., *The Organization of Supervision*, pp. 83-84.

summarized the main weaknesses of supervision as an absence of system in number and length of classroom visits; an unsatisfactory system of follow-up work; a deplorable indifference in regard to facts of reports and records of the work; and a disregard of provision for professional advancement.⁹

Sister M. Callixta found from a study of replies received from 36 supervisors representing 34 teaching communities that:

1. Three fourths of the community supervisors form part of a diocesan system and work with the diocesan superintendent.
2. Generally, community supervisors visit each teacher "once or twice a year."
3. The median percentages of time devoted to constructive supervision is 55.¹⁰
4. The median length of classroom visitation is 50 minutes.¹¹
5. In various percentages, supervisors use a variety of devices, including required lesson plans, demonstration teaching, teachers' meetings, standardized tests, and other familiar helps to accurate supervision.¹²

It must be noted, in passing, that the data here summarized in part, are derived from a rather narrow investigation. Only 36 supervisors from a prospective list of 100 gave satisfactory replies. These represented 17 dioceses.¹³

Current Practices in Supervision

The most recent data is that furnished by a discussion in the *Bulletin of the National Catholic Educational Association* for 1929. Following a splendid presentation of certain theoretical aspects of Catholic elementary supervision, a discussion by Sister M. Catherine throws some light on the actual practices. The significant features may be briefly summarized thus:

1. The number of supervisors. Thirteen of the leading dioceses of the country have, each, from 2 to 35 supervisors. Brooklyn has the highest number, Cincinnati the second, 20, Philadelphia, 18, and Pittsburgh, 17.
2. All of these 13 dioceses have general supervisors for all the grades and all subjects: two have special supervisors for physical education; two for primary work; three for art; and four for music.
3. In Cleveland and Cincinnati diocesan supervisors visit all schools irrespective of the community teaching there. This same plan will be followed next year in Wichita, and is partly in operation in Chicago now.
4. An unusually large number of communities have their motherhouses outside the diocese, making, therefore, the problem of organization extremely complicated.
5. In 8 dioceses, the supervisors are responsible to both the diocese and the community; in three others to just the diocese; in one, they are responsible to the diocese and paid by it.
6. In Cleveland, beginning in 1929, instructors in the Sisters' College act as supervisors of the subject they teach.

⁹Sr. M. Josephine, O.P., "Supervision in Catholic Elementary Schools," M. A. Dissertation, Catholic University, quoted by Sr. M. Callixta, *op. cit.*, p. 33.

¹⁰Sr. M. Callixta, *op. cit.*, p. 37.

¹¹*Ibid.*, p. 45.

¹²*Ibid.*, p. 43.

¹³*Ibid.*, p. 36.

¹⁴National Catholic Educational Association Bulletin, 1929, pp. 439-440.

7. Brooklyn, Chicago, Louisville, and Pittsburgh use a printed form for the supervisor's confidential report to the diocesan superintendent.

8. Successful teaching experience is the most frequently mentioned qualification for a supervisory position. Two dioceses require an A.B. degree for the supervisor, three an M.A. Only three require special training in supervision.¹⁴

It has become clearly evident that there is developing some considerable interest in Catholic-school supervision. There is, also, some evidence of an increasing development in actual practice. Further, requirements for supervisors seem to be becoming more exacting. Admitting all this, still it can truly be said that supervision as a separate subject of investigation is woefully in need of critical analysis. The few actual studies that exist are incomplete, vague, and probably overlapping to some degree. They are often difficult to evaluate because of their vague character. The very term supervision itself is often ambiguously used, to refer to both diocesan and community supervision. Practically all the writers on Catholic supervision stress the point that supervision is not inspection. And yet must not much of what passes for supervision be more or less than inspection, if it is limited to visits "once or twice a year"? There is real need for scientific research into the real problems of Catholic-school supervision; they are practically all untouched. The challenge to Catholic supervision is to make effective our oft-repeated belief in the efficacy of Catholic education. Mere proclamation is not sufficient proof. There are in Catholic education numerous problems that are not met with in the secular schools. Organization and administration of a supervisory program for a diocese in which several communities teach, what to do with the diocese that is sparsely settled, determining exactly the relation between the supervisory functions of the diocesan superintendent, the principal, and the community supervisor, determining a system that will allow for frequent visits to teachers and remedial work, analyzing and determining standards for the teaching of religion, and the whole scheme of secondary-school supervision — these are but a few of the immediately pressing problems confronting the Catholic school system insofar as supervision is concerned. It is all virgin soil; hardly a beginning has been made. And yet, what an opportunity it is. There can be no more unselfishly enthusiastic body of teachers than the members of the teaching communities. While their problems, in some ways, are more numerous and complicated, in others they are fewer and simpler. There are no problems of salary, of shifting personnel, of diffused efforts. A concentrated, consecrated teaching body should be able to cope with such problems as have been mentioned. Added to good will must be scientific methodology and precision.

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(Concluded on page 392)

Moral Guidance of Adolescents

Kilian J. Hennrich, O.M.Cap.

Editor's Note. This is the second of a series of articles by Father Kilian on the Guidance of Adolescents. The introductory article appeared in the May issue. The third article, to appear soon, will deal with Mental Guidance.

TERENCE enjoyed a delicious apple. It was so good that he exclaimed: "Mother, I shall plant the seed and we shall have many of these fine apples!" So he did. From the seed sprung a plant which gradually developed into a young tree, blossomed, and brought forth the long-awaited fruit. But, the apples were wild; they were not edible. Although it is true that a good tree will bring forth good fruit, in order that a good seed may bring forth a good tree more is required than nourishment and sunshine. Unless the plant receives the care of a gardener who prunes branches and inoculates good twigs, it will grow wild. Trees need attention in many things. So the guidance of adolescents covers many fields; all of which are important and all of which have a Christian aspect.

It is well to remark here that the following principles pertain primarily to parent education. They are not presented here with the idea that the school should invade the field of other agencies, but they should equip teachers to secure cooperation by disseminating the knowledge parents need to do their share in the education of children and youth. How this matter can be imparted to parents must be left for future consideration.

Developing the Character

Character is something personal. Its whole contents may be expressed by personality. It distinguishes one person from another. No two persons have exactly the same character or characteristics. From this it appears that the training or building of character must always be something individual and strictly personal, not because the results to be achieved may differ, but because the characters of those to be guided differ so greatly. As far as character is concerned each adolescent needs individual care and guidance. A mass or group guidance is not sufficient and will benefit only those whose character responds to the suggestions and corrections. The more varied the motives are, the more children will be benefited. The most successful will be the guidance which begins before the dawn of reason. The purpose of moral guidance is to eradicate or weaken bad traits, and to implant, cultivate, and strengthen good ones. For this reason positive training seems better than negative. Planting is more beneficent than tearing out. To strive after virtue is better than to direct all force to the extermination of sin. If the good qualities found in every character are developed strongly, the faulty ones will gradually eliminate themselves.¹

¹*The Formation of Character*, Ernest R. Hull, S.J., Herder, Kenedy.

Training the Will

The training of the will is one of the most important features of the guidance of adolescents and the development of the character. Behaviorists make the actions of man dependent upon situations, circumstances, and environment; although these conditions may influence the will occasionally, they do not determine the will. This is clearly seen from the fact that children in the same circumstances, living in the same environments, having enjoyed the same training and coming from the same home, may and do act differently in the same cases. The will is solely determined by motives. The higher and nobler, the more direct and personal, the more direct and actual, the more forceful and lasting they are, the more they determine the acts of the will. Hence, the training of the will requires from parents and educators that they place before the young by word and example the highest motives, which are the supernatural motives and, in addition, such natural motives as reason may suggest. Every morally good or bad act is the result of a judgment. Although grace strengthens and supports and guides the will, it does not obstruct its freedom to judge. Hence, a variety of motives should be presented in order to offer at least something to each character or personality. Once the good habit is established, the guidance of the will has reached its objective.²

Practice of Virtues

Guidance in the practice of virtues, especially the cultivation of the domestic and basic virtues like charity, honesty, obedience, purity, and industry, is of foremost importance. Most virtues are acquired habits. Their acquisition would have been impossible if there had been no occasions for self-denial, patience, helpfulness, etc. If they do not occur often enough, such occasions should be created. Parents and educators should study the behavior of children in situations that

²*Training of the Will*, Johann Lindworsky, S.J., Bruce.



Catholic Boys' Brigade in a Memorial-Day Parade. Civic loyalty is strengthened by public displays of this kind



Members of the Catholic Boys' Brigade at a Garden Party at Governor's Island

demand the practice of a virtue and if the child does not practice it spontaneously, it should be induced to do so by suitable means. Virtue is a treasure in itself; its beauty and its reward offer stronger incentives for its practice than the ugliness and punishment of vice. The instinct of acquisition even in spiritual things is much stronger than the fear of a possible loss. Self-preservation applied to eternal life is a stronger motive than the remote probability of landing in hell. All opportunities that offer themselves should be utilized to promote the practice of virtue in order that the child may gradually acquire firmness of character and the habit of doing good for its own sake. This way virtues are established.

Moral Protection

Moral protection consists in keeping away from youth those temptations and harmful influence which it may not be able to pass through unscathed or to turn into good. Especially those influences that may and often do cause lasting harm to the character should be prevented or neutralized. It is not possible to prevent all temptations. Even if this could be done, it should not be done since temptations are in themselves neither good nor bad. In fact, they are more frequently the occasion for virtue than the cause of sin. It seems to be beyond doubt, from personal experience as well as from observation, that the number of temptations the average child overcomes is much larger than the number of those to which it succumbs. If this should not be true, it is hard to explain why our children are as good as they really are. This is not always realized, but is nevertheless true. But there are harmful influences that do constitute serious temptations beyond the strength of a child. It is true that grace is never lacking, but it is also true that many children do not recognize the danger until it is perhaps too late. Guidance is needed here and protection.

Teachers may extend moral protection by supervising and, if needed, correcting the ideas of pupils as far as they reveal themselves in words, by placing them judiciously in the classrooms, segregating dangerous characters from others easily influenced and by warning pupils against the dangers lurking in the vicinity. Parents can do more. They can and must pro-

mote wholesome conditions in the home; otherwise the school and Church will struggle mostly in vain. They must promote a high standard of morality in words and actions among the members of the family. They must provide proper sleeping facilities, keep dangerous literature and pictures from the home, and must, in general, watch all that enters the home and must know where and with whom those resort who leave it. They should ask an account of the time and money spent outside of their presence. They should investigate the origin of every foreign article brought into the house; every book making its appearance in the family should be looked through. The character of the more intimate companions should be scrutinized. The conversation of children among themselves may often reveal baneful outside influences. It is true that Divine Providence, the Guardian Angel, and the conscience constitute powerful protectors, but, since Satan and the World utilize so many aids in ruining the innocent, it is but meet that parents and other adults come to their aid by words and deeds and example. In this way, the Catholic instinct is formed. But, even if all should coöperate, not all evil can be barred from youth, but most of it will lose its influence and much harm will be averted. Great dangers lurk in modern amusements. It would never do to demand from children to forego all enjoyments and to segregate themselves completely from others. The time will come that race requirements urge the young to leave the family circle. To prevent it would be harmful. It must be so. If there is danger outside the home, the parents must provide an opportunity for recreation within the home or in a place or with an organization where the dangers are reduced to a minimum. The slogan formulated by the last Catholic Educational Association "Every child in a Catholic school" might well be extended to "And every Catholic Child in a Catholic Association." Sunshine is needed in youth. Without the sunshine of happiness and contentment the virtues cannot grow in the garden of the soul. The neglect of moral protection of youth on the part of parents is responsible for the many moral failures encountered today. It seems that many parents and guardians have completely lost their sense of responsibility in this matter.³

³*You and Your Children*, Paul H. Furfey, Ph.D., Macmillan.



Members of the Catholic Boys' Brigade at a Labor-Day Week-End Camp

Seventh, Tenth Commandments

Sisters M. Agnesine and M. Catherine, S.S.N.D.

Editor's Note. This is the conclusion of the series of articles on teaching the Commandments. The publishers expect to issue the series in the form of a booklet.

IN presenting the Seventh and Tenth Commandments as the basis for study it is well to draw attention to the fact that both are violations of justice. The Seventh Commandment forbids the external actions while the Tenth points out intentions and desires against the virtue of justice. In the Seventh Commandment, God commands us to respect our neighbor's property and all his rights. We must give to all men what belongs to them. We may neither damage their property nor practice fraud or deceit. We must render them justice.

In the Tenth Commandment, God takes even greater precaution for our protection in that he commands the respect of property in our hearts. We may not desire our neighbor's property unjustly nor be envious of his possessions. In the *Sacred Heart Messenger*, April, 1929, "Tommy's Divine Chum," by G. Cain; "Mr. Delafield's Goose," by V. Jones; and "Blessed Are the Poor," by Giles Black, O.P., are fine stories for the introductory lesson.

Introductory Questions

1. Mother has given you a dollar to procure groceries. The sale today saves you ten cents. What will a truly honest boy do? What do you say about the boy who would spend it for candy without his mother's knowledge?

2. What would you say about putting that money into the mite box in school without your mother's knowledge?

3. Even though stealing a pencil or some paper from a friend is not a serious sin, still you know that it is wrong. Why should you not take it? (It offends God venially.)

4. What do you think will happen to a child who has the habit of taking little things from his neighbor in school without asking his permission?

5. If you know that a certain girl is taking things from the other pupils, will you keep still about it as long as your things are not taken? Whom should you tell?

6. Tell the children what you would say, Mary, to a little girl in your class who took your pencils a number of times and has not returned them.

7. Your older brother has been a naughty boy at school. He says to you, "George, I'll give you a dime if you don't tell Dad." You accept the bribe, have you committed a sin against the Seventh Commandment?

8. Is your brother more guilty than you? Why?

9. How many good results can you mention if you had not accepted the bribe?

10. You know your little friend has taken a quarter from his home and bought some candy. He offers to treat you. Are you stealing by taking some of it? How would you make him realize that this is very wrong?

11. You read so often or hear frequently about robberies especially in the large cities. What is robbery and what kind of sin is it?

12. What is the difference between robbery and theft?

13. This last Christmas robbers broke into an orphanage in St. Paul and stole the orphans' gifts and goodies, even some of their clothes. Did they commit a graver sin than if they had stolen from other children?

14. If a person is really starving and freezing, is he permitted to take the necessary eatables or clothing?

15. What kind of sin is it to steal from the Church, something that belongs to the Church? (Sacrilege.) Is it always a mortal sin? (No.)

16. Very frequently when people go traveling, they will take towels, napkins, spoons, and suchlike, as souvenirs from places they visit. Is this stealing?

17. A boy worked for some people on Saturdays. Among his different jobs, he also carried wood into the cellar. He helped himself to apples he saw there, continually. Fifteen years later he returned to the people and gave them ten dollars for what he had pilfered in his youth. What do you think of him for doing that?

Cheating

1. So frequently one can hear on the playground, "You're cheating!" What does this little remark suggest about the love of honesty in children's hearts?

2. You are playing basket ball. You know that by a little trick like tripping a boy or grabbing the ball, the other side will lose. Is it a sin if you really did this?

3. Which boy or girl are you? The one who will cheat to win or the one who would rather lose than cheat? Just think a few minutes and answer yourself silently.

4. Sister has left the classroom. You never waste time when she's around. Now is your chance to show the other fellows how "courageous" you are, so you disturb them by general misconduct. Are you cheating in any way?

5. What about the one who will continue working

as though Sister were right there all the time?

6. Sister has left again. You are ashamed of your former misconduct. What can you do now to show the others that you are sorry for playing the hypocrite?

7. You are prompting a girl who does not know her lessons. Are you doing the girl good or evil? What about yourself?

8. You are stuck in a test. You know just where to find the answer quickly. Nobody sees you but God. You will fail if you don't cheat. Which child will you be, the successful one but a cheat, or the unsuccessful one but the hero?

9. A child has copied your work without your consent and is praised publicly for the good work. What will you do about it?

10. Your dad has employed you for light work on Saturdays. He sends you on an errand. You meet your friends on the street and you play away an hour. Dad thinks it has taken you all that while to run the errand and pays you at the end of the day in full. Will you accept that without telling him?

11. I know quite a number of children who go to the library, copy from some good book parts for their composition, then pretend that it is all their own work. What do you say about the honesty of this method?

12. What will the idea of "Get by with all you can" in lessons, in play, in work, in everything, finally make all little boys and girls?

Justice

1. I know a boy of about 16 who is working on a farm so as to earn his way through high school. Very often the farmer keeps the boy from school for work. How is the man failing against justice?

2. Just a few years ago many babies died in New York. It was proved that the milk which the mothers bought for them was not pure and nutritious enough. It had been adulterated and so the mothers were cheated. Who is guilty before God for so many deaths?

3. A merchant has been using incorrect weights for defrauding the people. What can you say about such methods?

4. You have a counterfeit dollar and know it. You got it from somebody else in change. You will be the loser if you do not use it to pay your debt. What will you do in the case?

5. The conductor has forgotten to collect your fare. Should you pay him of your own accord?

6. Many men make money by gambling. They are Catholics and go to Church regularly. What might Protestants say on this point about the Catholic Church? What do you say?

7. Mr. Frank is always grumbling about paying his school taxes and assessments, saying he has no children in school. Why do you think he is doing wrong?

8. In a very famous letter to the world, called an encyclical, Pope Leo XIII, Our Holy Father, said, "Every wage earner is entitled to a just wage." What

do you think he meant? Explain also how the wage earner must be just to his employer.

9. Whenever you have found something of great or small value, what does the Church order you to do? When would it be impossible to fulfill the command of the Church and what must you do then?

10. A boy, who was considered a simpleton, entered a skiing contest. He won the first prize, but the men would not give it to him. What do you say about this?

11. Your older brothers are earning money. They do not help pay the family expenses, although they are still staying at home. Has your father the right to make them pay board and room?

12. Some day when you have people working for you, how are you going to treat them?

On Coveting Our Neighbor's Goods

(For coveting my neighbor's goods sinfully, it is necessary not only to desire to have the *same* goods as my neighbor, but I must also wish him to be deprived of them. — *Christian Doctrine*, DeZulueta, S.J.)

1. A poor boy wishes to have a good suit of clothes like that of his wealthier friend. The mere wishing is not a sin. How would it become one? (He would do wrong in desiring the identical suit to deprive his friend of it.)

2. A little girl I know has a strong desire to amass money, hence she is very stingy, seldom spends a penny or gives one away. She's always wishing for more. Is she doing wrong? What might be the results?

3. You and another little boy have been striving to win the highest honors in class. Both of you have worked very, very hard. He wins. A temptation to wish him all kinds of bad things comes upon you, but you heroically overcome it and are kind and good to him. Who is the greater hero in God's eyes?

4. How do you think a child will grow up who is never satisfied with what he has but always wants more and more?

5. When you are tempted to desire something unlawfully, how about thinking like this: "No person knows my thoughts, but there is One who examines my mind and heart — God."

6. What do you think of a boy who is perfectly satisfied with having only half-prepared lessons but then gets angry at the other boys for having their lessons?

7. Does the Tenth Commandment forbid one to desire great advancement in one's work, or in acquiring property?

8. A boy has the intention of "getting even" some day. Even though he never does act, still what about that very intention?

On Respecting Our Neighbor's Property

1. John has cut a little hole in his school desk. Day by day it gets a little larger. Is he committing sin?

2. You see a boy marking up some of the school books with ink. What are you going to do about that, or isn't it any of your business?

3. On your way home from school every evening a group of boys do something wrong and think it a good joke; for instance, they mark up or smear walls of buildings, steal fruit from a stand or from an orchard, tear each other's clothing, break down fences. You know all these things are wrong—what could you do about it?

4. At times a child is found in school who is happy when he can damage property. He let's the faucet open, writes on the walls, breaks locks, etc. How could you other boys help him to stop this?

5. Your neighbor is always asking you for paper, pencils, ink; you seem to supply him continually. Your parents are not giving you money for him. How must you respect the money your parents give you?

6. Are you helping that child to become a good, reliable man by continually giving him what he should himself provide?

7. You have borrowed a book from your friend. Of course, you mean to restore it, but months have slipped by and the book is showing pretty hard use. How are you failing in showing respect to your neighbor's property?

8. You have kept the book so long and it looks so shabby that you are ashamed to return it and so you just naturally forget about it. Aren't you committing sin?

9. A common saying is that public property is nobody's property. What obligations have you toward any public property?

10. A poor little girl comes to school rather shabbily dressed in old-fashioned clothes. The girls begin to snicker a little; what are you going to say to those girls and how will you treat the poor child?

Cooperating in Injustice

1. *Command:* I know your good parents would never command you to steal anything. There are some poor little children whose parents teach them to steal. They even command them under pain of punishment to take food or money whenever they have a chance. Who is committing a very grievous sin? Is the child to be blamed at all? What might he try to tell them?

2. *Counsel:* A child says to you, "Tell your father you need 50 cents for a new book. I'll tell mine the same. Then we'll go to the show and buy some ice cream." What will an honorable child say to him?

3. *Consent:* You and your fellow student have been quarreling. Your father says: "Give it to him, I'll be responsible." Is he committing sin?

4. *Praise:* A boy on his way home from school often teases an old man by throwing stones at his dog or his house. You are with him one evening when he does it. Instead of committing sin with him by praising him, what will you say to him?

5. *Recourse:* You know that the police are after a

bootlegger. Once upon a time your father was helped by this man. May your father, in return for this former act of charity, now conceal him in your home?

6. *Partaking:* Your little sister has stolen four doughnuts from the pantry. You catch her eating them. She gives you two. What should you do?

7. *Nonpreventing:* You hear two boys using very profane language. You know they will stop a little anyway if you tell them, but you think it is no affair of yours. How far are you guilty?

8. *Silence:* In No. 6, you do not accept the doughnuts, but you do not tell her that she is doing wrong. Are you guilty of sin?

9. *Not making known:* A girl has stolen a fountain pen. You know she has it but you will not tell on her. What would be the honorable way of acting on your part?

On the Obligation of Restitution

There are three points, dear children, which you must ever keep before your mind in reference to these Commandments: (a) ill-gotten goods must be restored to their rightful owners; (b) injury done to our neighbor's property must be repaired as far and as soon as we are able; (c) we cannot receive absolution in confession under any other conditions.

1. Even in small matters, children, you must make restitution. Why do you think this is so necessary?

2. You have stolen apples and eaten them. How would you make restitution?

3. You have borrowed paper, ink, pencils, so often. Of course you asked your friends, but did you ever really think that you have taken things their parents have bought for them? Are you obliged to restore their value?

4. In school a child has again and again stolen small sums of money. He does not know any more from whom he has taken them nor how much from each one. He wants to begin to live decently again. How can he go about making restitution to all concerned?

5. So frequently people neglect to pay their hospital bills, private nurses, medicines. To what is a Catholic strictly bound in this matter?

6. You have taken money from home. Are you obliged to restore it to your parents? How will you do it?

7. You have used someone's book so long that it has become ragged. Are you obliged to get him another?

8. Since you are still a very little child, you cannot earn money to restore what you have taken, to pay what you have broken. What are you going to do about it?

9. You are afraid to tell this to your parents. How could you become a real trustworthy child again?

10. You are about twelve years old. When you were eight, you purposely threw stones and broke some windows. You never told anybody, but now you are worried about it. What will you do?

11. A merchant has become rich through wrong dealings, selling things for more than they are worth, giving wrong change to children. How is he to make restitution?

12. A man defrauded the people when he was cashier of a bank. Bankruptcy resulted. Meanwhile he has increased his own wealth on the money which he used illegally. How much must he restore if he wishes to save his soul? (Principal plus interest.)

13. In No. 12, the man will lose his good name if he restores it in person. Is he obliged to do it that way?

14. A man has charged high interest (usury). People simply had to borrow his money and he took advantage. Must he restore any to the people?

15. The man from whom another has stolen a large amount of money has died. To whom must the money and the interest be restored?

16. If there are no heirs, can the thief simply give it to the Church or to the poor as he pleases?

17. I know a family who runs high bills in all stores. Bills come continually which they disregard until the law gets after them. Why is such action wrong?

18. Is it wrong for renters not to pay rent regularly, especially if the owner depends upon this money for his living?

19. A public officer has defrauded the state of thousands of dollars. If he returns it, he will be poverty-stricken and also his family. What is the law of the Church in his regard?

20. What would you rather, live to be eighty years old, a millionaire, (through ill-gotten money) honored and esteemed on earth, then after death suffer a hell for never-ending ages; or be honestly poor and enjoy a heaven for never-ending ages? "What shall it profit a man, if he gain the whole world, and suffer the loss of his soul?"—Mark viii, 36.

A Story, Sad, but Alas! too True

A young man who lived in a populous part of the country had contracted in his childhood a habit of stealing. At first it was but small things. Sometimes he stole bread and fruit and nuts in his father's house. But when he grew a little older, he found his way into the gardens of his neighbors and stole fruit and vegetables. At length he became more daring, and began to steal money in small sums from his parents, and any other thing he took a fancy to, which fell under his hands.

He next tried to steal from his companions and his neighbors, and, on account of his cunning, succeeded in escaping without even being suspected.

It is true he often heard of the penalties that were inflicted on robbers when they were discovered—that some of them were imprisoned, made to endure hard labor, and that many even were put to death on the scaffold. Although he dreaded all these things, he hoped that his cleverness would make him escape them in the future, as it had done until then. Thus he continued his evil life and with such success that, although he had already plundered much and had stolen even very valuable things, he had not once been suspected. At length he began to think that all the stories he had heard about robbers and their dismal ends were invented to frighten him.

With this idea and taking his past successes as the measure of those yet to come, he boldly undertook still greater enterprises. He chose a certain number of young men, as wicked as he himself was, and formed a gang which infested the whole neighborhood. Over and over again had the men kept up the appearance of piety and no one suspected them.

But the prosperity of the wicked generally comes to an untimely end. One night, as they were engaged in their evil work, it happened that a man who belonged to that part of the country was returning home late, and met the robbers as they were going to the place where they concealed their booty. They had stolen a great quantity and each had a heavy load. The man, who knew them, was surprised at seeing them out so late, and knew that they must have been engaged in stealing. They, too, seeing that they were discovered at last, and that if they allowed him to escape, he would inform upon them, and that their career would thus be brought to an end, resolved to murder him. This they therefore did, and left his body on the roadside.

When this murder was discovered, great consternation filled the whole county. The magistrates sent out armed men to apprehend, if possible, the murderers, and they succeeded, in course of time, in arresting them. When they were brought to trial, it soon became known that they were also the robbers who had stolen so much other property, for some of the stolen goods were found in their possession.

At the end of the trial, being found guilty, they were condemned to die on the scaffold. A terrible warning was this to all who heard the history of the unfortunate young man, who had begun his career by taking away what was in itself of but little consequence, and had ended it by the terrible crime of murder.

Francis Egan, the Honest Shop Boy

In a certain great-manufacturing city, a youth named Francis Egan, who had recently left college, where he had been instructed in the true principles of a Christian life, had obtained a position of clerk in the office of a rich manufacturer. He was energetic and willing, and soon won the confidence of his employer.

One day a letter came recalling an order for goods. The merchant handed the letter to Francis, and with a smile said: "Francis, write an answer to this letter, and say that the goods were shipped before the letter countermanding the order came to hand."

Francis looked into the face of his employer with a sad but firm glance, and replied: "I cannot do that, sir."

"Why not?" asked the merchant angrily.

"Because that is not the truth, for you know that the goods are still here in the shop, and it would be a lie to write what you ask me."

"I hope you will always be as particular," replied the merchant, turning on his heels and going away.

Did Francis lose his place? No! The merchant, although angry at the time, knew from these words the value of the lad. He not only kept him in his office, but soon raised him to the position of the confidential clerk.

Months and years went on, and Francis, by his honesty and his attention to the affairs of his master, made himself very valuable to him, and after ten years' service he was admitted as a partner in the firm, and is now one of the richest men in New York.

Honesty will pay both in this life and in the next.—*The Chimes*.

The Temptation of the Two Brothers

Two noble knights were one day passing together through a thick forest on their way to a tournament. They were brothers, and each of them possessed great riches.

As they were passing through this solitary place, the demon of covetousness inspired both of them with the same wicked thought—that of killing his brother, in order to obtain his share of wealth.

But, as they were Christians, and feared to offend God, they both resisted the temptation; but still their consciences were not at rest. So when they reached the nearest village, the one said to the other: "I am going to look for a priest, for I want to go to confession."

The other one answered: "I also have the same desire." So they went to the church and made their confession.

After both had finished, and were about to continue their journey, one of them said to the other: "My dear brother, I must tell you of a terrible temptation that came into my mind when we were passing through the forest. Satan tempted me to take away your life, that I might obtain possession of your wealth."

The other brother started back in surprise. "My brother, the same thought also came into my mind, and I was tempted to kill you, that I might become possessed of your property; but I, too, banished the temptation."

This revelation filled them both with such a horror of wealth, which so nearly was the cause of crime, that on the spot they resolved to renounce forever the riches of this world, so dangerous in time and for eternity, and went to live together in a hut which they built for themselves in a forest.

Thus was begun the famous monastery in the forest of Molesme, in the middle of the eleventh century. — *Lives of the Saints*, March 28.

The Rich Merchant on His Deathbed

A certain merchant, who was very rich, fell dangerously ill. His friends, perceiving that his malady was likely to be fatal, exhorted him to enter into himself, and prepare to appear before God. He promised to do so, but deferred the execution of his promise from day to day.

Several learned and prudent confessors were recommended to him, but the sick man, under various pretexts, refused to see them.

In the meantime a certain missionary of great renown for sanctity happened to pass through the town. The merchant, being informed of it, and conscious that his end was drawing near, consented to receive him.

The missionary inspired him with confidence, so he opened his heart to him, and said: "Father, my conscience has been for a length of time much troubled respecting many things connected with my business."

"Be pleased," answered the missionary, "to let me know the cause of your uneasiness and doubts."

The penitent immediately began, but after explaining one or two points, his ideas suddenly became confused, and the remainder of his discourse was totally disconnected. The confessor was greatly embarrassed. "If I propose to him any questions," thought he, "I shall only increase the confusion of his mind." In this perplexity he determined not to interrupt the penitent, and while the latter continued to speak, he fervently besought the Almighty to direct him as to the best means of promoting the salvation of his soul.

The rich man having ceased, the confessor waited a little

while that his mind might become somewhat composed, which happily took place soon after. Then, addressing his penitent, he said: "My dear friend, you are a man distinguished for intelligence and prudence in the management of commercial affairs; moreover, you are gifted with a fair and upright mind. If one of your friends should, on his deathbed, consult you upon the case which you have just proposed to me, what would you answer?"

"I would tell him," said the sick man, "that he should make unconditional restitution. Things now appear to me in a far different light from that in which I formerly viewed them."

"Well, my good friend," replied the confessor, "adopt in your own case the same measure which you would recommend to another. The eternal reward which awaits you in heaven is infinitely more precious than all the riches of this world."

The merchant profited by this salutary advice, and, sending for a notary, caused a formal declaration, agreeable to the dictates of his conscience, to be drawn up. He then, with the assistance of the missionary, made a humble confession; but no sooner had he ended than the light of reason which heaven had afforded him became suddenly eclipsed, and he heaved his last sigh in the arms of his confessor.

The Hermit's Barley Field

In the year 1757, during the Seven Years' War between Frederick the Great, King of Prussia, and other European powers, it happened that a cavalry officer was commissioned to go forth on a foraging expedition in one of the provinces occupied by the troops.

When he reached a certain valley where he had expected to find much corn, he discovered that the whole country, as far as his eyes could see, was barren and uncultivated. He was about to return to camp, when he saw a hut almost hidden in the dense foliage of a thicket not far from the rough path on which he rode.

Going up to the door, he knocked, and it was opened by a hermit, whose hair and beard showed that he had reached the evening of life.

"My Father," said the officer, "could you point out to me any place where I might be able to procure provisions for our horses?"

The old man informed him that at some distance there was a field of barley, and offered his services to accompany him and his men, and point it out to them.

When they had proceeded about the distance of a mile, they came to a field on which was growing a magnificent crop of the barley.

"Ah," cried the officer, "this must be the place."

"No, sir," replied the hermit, "the field to which I am leading you is still at a little distance, but we shall soon reach it."

About a mile farther on they came to another field, covered with the ripened grain, but not so luxuriant as the one they had passed. Here the hermit stopped, and pointing to it, said: "This is the field."

The men dismounted and cut down the ripe crops; then, binding it in large bundles, placed them upon their horses, and returned.

When they were passing near the other field, the officer thus accosted the hermit: "My Father, you have made us take a useless journey in bringing us so far, when here, much nearer to your abode, is a field even more abundant than the one you brought us to."

"Yes, sir," replied the old man, "the barley in this field is

certainly better than that which you have taken; but this field belongs to someone else, whereas the field you have harvested belongs to me."

The officer, struck with astonishment at these words, and filled with admiration for the pious old man, uncovered his head, and bowed it toward him in token of his profound respect. He had observed with scrupulous exactness during his whole life, every point of honor exacted by his position, but he had never before seen an example of such admirable disinterestedness displayed by those among whom his rank caused him to be associated. "This is indeed the sublime fruit which the love of God and of His law produces," he said, "in the heart of those who love God and serve Him perfectly."

Other interesting stories are: St. Eligius, the Goldsmith (*Legend of the Saints*); A Witness from the Grave (*Life of St. Stanislaus*) May 7; St. Francis of Assisi (Oct. 4); Blessed Herman Joseph; St. Elizabeth of Hungary; St. Nicholas.

Bible Stories

- | | |
|---|---|
| 1. Selling of Joseph | 13. Birth of Christ in Poverty |
| 2. Joseph's Silver Cup | 14. Gifts of the Magi |
| 3. Job, Deprived of his Property | 15. Jesus Offered in the Temple (two turtledoves) |
| 4. Aachen | 16. Eight Beatitudes |
| 5. Pharaoh and his Punishment | 17. Rich Young Man |
| 6. The Giving of the Ten Commandments | 18. The Unforgiving Servant |
| 7. Ruth, Rewarded for Conscientious Work | 19. Rich Man and Lazarus |
| 8. The Wicked Sons of Heli | 20. Laborers in the Vineyard |
| 9. The Wisdom of Solomon | 21. Zachaeus |
| 10. Tobias and the Kid | 22. Mary Magdalen Anoints Jesus (Judas's hypocrisy) |
| 11. Counsels of Tobias to his Sons | 23. Tribute to Caesar |
| 12. Martyr of the Seven Machabees (Youngest bribed by wealth) | 24. Parable of the Talents |
| | 25. Barabbas, the Robber |
| | 26. Despair of Judas |
| | 27. The Last Judgment |

Art Pictures for the Above Stories

The Tribute Money — *Da Vinci*
 Lazarus at the Rich Man's Door — *Dore*
 Christ in the Home of Peasants — *L'Hermite*
 Holy Night — *Correggio*
 Worship of the Magi — *Hoffmann*
 Sermon on the Mount — *Hoffmann*
 Christ and the Rich Young Man — *Hoffmann*
 Kiss of Judas — *Geiger*
 The Crucifixion — *Hoffmann*
 The Israelites Passing through the Red Sea — *Raphael*
 Moses Receiving the Tablets — *Raphael*
 Isaac Blessing Jacob — *Dore*
 The Selling of Joseph — *Schopin*
 The Prodigal Son — *Molitor*
 The Temptation of Christ — *Scheffer*
 The Last Judgment — *Michelangelo*

Biblical Quotations

1. And if that wicked man restore the pledge, and render what he has robbed, and walk in the commandments of life, and do no unjust thing: he shall surely live and shall not die. *Ez. xxx. 15.*
2. The beginning of a good way is to do justice. *Prov. xiv. 5.*
3. Exhort servants to be obedient to their masters; not defrauding, but in all things showing good fidelity. *Tit. ii. 9.*
4. Woe to him that buildeth up his house by injustice;

that will oppress his friends without cause, and will not pay him his wages. *Jer. xx, 13.*

5. Give unto him that asketh of thee and from him that would borrow of thee turn not away. *Matt. v. 42.*

6. All have turned aside into their own way, every one after his own gain, from the first even to the last. *Isa. lvi. 2.*

7. In the sweat of thy face shalt thou eat bread till thou return to the earth out of which thou wast taken. *Gen. iii. 19.*

8. Of that which remaineth give alms. *I Cor. vi. 9.*

9. The desire of money is the root of all evil. *Tim. vi. 10.*

10. You cannot serve God and Mammon.

11. We brought nothing into this world: and certainly we can carry nothing out, but having food and wherewith to be covered, with these we are content. *I Tim. vi. 7, 8.*

12. What doth it profit a man, if he gain the whole world, and suffer the loss of his own soul? Or what exchange shall a man give for his soul? *Matt. xvi. 26.*

Quotations from Various Sources

1. If a person will not restore what he has unjustly taken, when he can restore it, he has no repentance for his sin. *St. Augustine*

2. The usurer is a murderer of the poor, for he robs them of clothing, shelter, food, drink, and means of livelihood. *St. Bernard*

3. Brave is the conqueror of the lion,
 Brave is the conqueror of a world,
 Braver still, who conquers self!

4. There is nothing so kingly as kindness,
 There is nothing so royal as truth. *Alice Cary*

5. A good name is better than riches.

6. He, indeed, is most wealthy, who is satisfied and content.

7. It is far better to be poor and honest, than rich and dishonest.

8. Every penny that is ill gotten must be restored.

9. The dishonest penny will consume the dishonest dollar.

10. Your soul is worth more than all the money and the property of the whole world.

11. While you are stealing the money, the devil is stealing your soul.

12. Return things you have found.

13. Can you put your hand on your heart and say honestly, "I have not a single dishonest penny"?

14. Better lose than win an unfair game.

15. Do unto others as you would have them do unto you.

16. Lost time is never found again. *Franklin*

17. Honesty is the best policy. *Franklin*

18. What doth it profit to gain the world,

Or madly to seek as our goal

Its honors and glory, wealth and joy,

If we lose, in the seeking, our soul?

19. The purest treasure mortal times afford

Is — spotless reputation; that away,

Men are but gilded loam, or painted clay. *Shakespeare*

20. Finder is very seldom keeper.

Practical Resolutions for Boys

1. I promise never to take anything from the pantry without permission.
2. I resolve never to damage any school property.
3. When I have a business, I will never use false measures.
4. If I am employed, I will use my time well.
5. If I happen to break a window when I am playing ball, I will pay for it.
6. I will avoid all gambling.

7. I resolve never to steal even a pen point.
8. I will never take money from my parents.
9. I will try to prevent other boys from stealing.
10. I will never injure others' property through meanness.

For Girls

1. I resolve never to copy my work from another girl again.
2. I will never accept anything that I know another girl has stolen.
3. When I borrow anything, I will return it.
4. I will try to find out to whom a lost article belongs and return it.
5. I will never go to another girl's desk and look into it or handle her things without her knowledge.
6. I will give a good word now and then which might help another one not to steal.
7. I will give a good example by not stealing or damaging other's property.
8. I will not neglect to prevent theft if it is possible.
9. I resolve to tell when I see others take things which they have no right to.
10. If I cannot return something I have stolen, I will make up for it in some other way.

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- Ave Maria Stories* by Gertrude McNally all very fine, especially the "Literal Rastus Stories."

A Catholic Kindergarten?

Carolyn Kay Shafer

Editor's Note. The special significance of this article is the danger that may lie in sending a child to a public-school kindergarten (if he is to go to a kindergarten), so far as a future Catholic education is concerned; hence, the need, says the article, for Catholic kindergartens.

THE question of whether or not to send their children to kindergarten is one confronting every parent with children of the preschool age. They question whether or not kindergarten really helps in the later school education of their child. This question has already been answered for them by practical examples. All around us we see flourishing, the public-school kindergartens. If these little schools were not practical, they would not exist in the splendid public-school system of which our country boasts.

What the Kindergarten Does

Most children must be taught to study. For several weeks after they are sent to school they must be trained to apply themselves to their work. It takes every child some time to realize what school really means. This is where the kindergarten helps. It is there they learn to obey someone's instructions, other than Mother's. The teacher with her excellent training with young children, can draw them out of themselves, make them forget their timidity, teach them to play unself-

ishly and harmoniously with other children, and to bring out the self-expressions they feel. Hence, when the time comes for them to enter the grammar school they are eager for another step into education, unconsciously perhaps, but nevertheless, eager. Kindergarten is mutually beneficial to the primary teacher. She finds kindergarten pupils apt first graders. They have already learned to obey certain rules, they have overcome their shyness, and they know they must be attentive and orderly. Not only is the kindergarten beneficial from a disciplinary standpoint, but it really benefits children mentally. They learn to do useful things with their hands, they learn instructive games, little songs, and verses. They even learn their numbers and letters.

Another phase that the Catholic parent must consider, is the religious training. They wonder if it is wise to send their child to kindergarten, under a secular teacher, then only to have to change their school, in order to have them get their grammar-school training under the Sisters. This is why I say: Why not a kindergarten for Catholic children? How many busy mothers would not welcome the chance to send their children away for half a day each day, and to know that they are safe, well taken care of, and being taught useful things? Why could not each Catholic city parish maintain a kindergarten for its preschool children. Why not instill a little Catholic training along the kindergarten lines? Why could not the little tots be taught their prayers along with their pieces? The beautiful little hymns we sing in church could be taught as well as the nursery rhymes; and Bible stories prove equally as fascinating as fairy tales.

The Problem of Teachers

Again the question will come up in regard to teachers. Everyone knows that the Orders need more teachers; there are hardly enough to go 'round for the grades, much less to spare any for the kindergarten. Of course, the ideal condition would be to have the Sisters teach the little ones, for they alone can present religious teachings as they should be presented, but among our ranks of well-trained kindergarten teachers, now teaching in the public-school system, are many of our own young Catholic girls, educated in Catholic schools, who would jump at the chance to teach in their own schools. They would welcome the opportunity to be pioneers in this new movement for education, of our Catholic little ones.

The maintenance problem would have to be solved by each individual parish. They would have to regulate this in the same way as their parish school; however, I feel sure that the parents of the kindergarten children would be happy to pay a small fee toward the upkeep of the school. There is practically no expense, save that of the teachers salary, after the equipment is bought, and the results which both the parents and the first-grade teacher will note will be well worth any sacrifice to maintain a kindergarten.

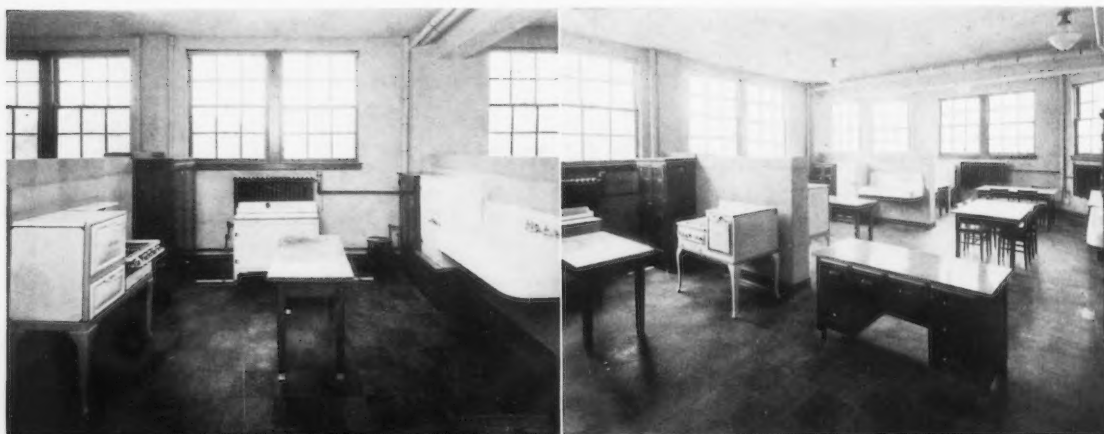


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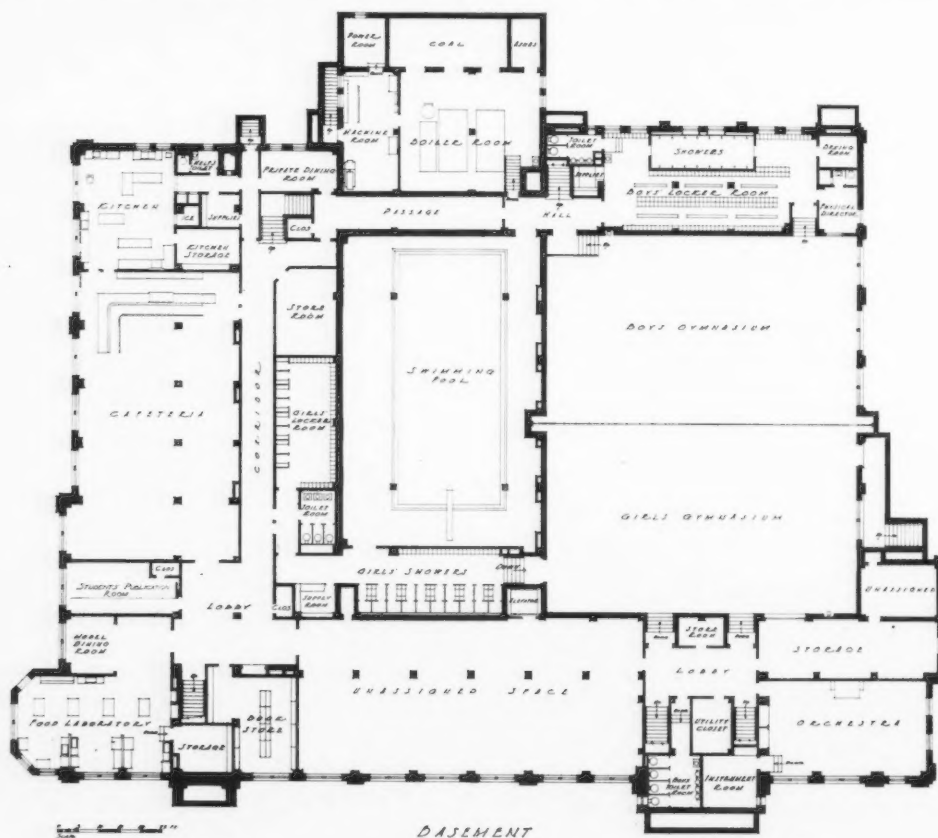
COOKING LABORATORIES

A Diocesan High-School Unit

MESSMER High School is a new step toward the solution of Catholic secondary education in Milwaukee, Wisconsin. It is the first of a series of diocesan high schools to be erected. An indication of the long-felt need for such a high school is evidenced in the rapid growth in enrollment. Since the

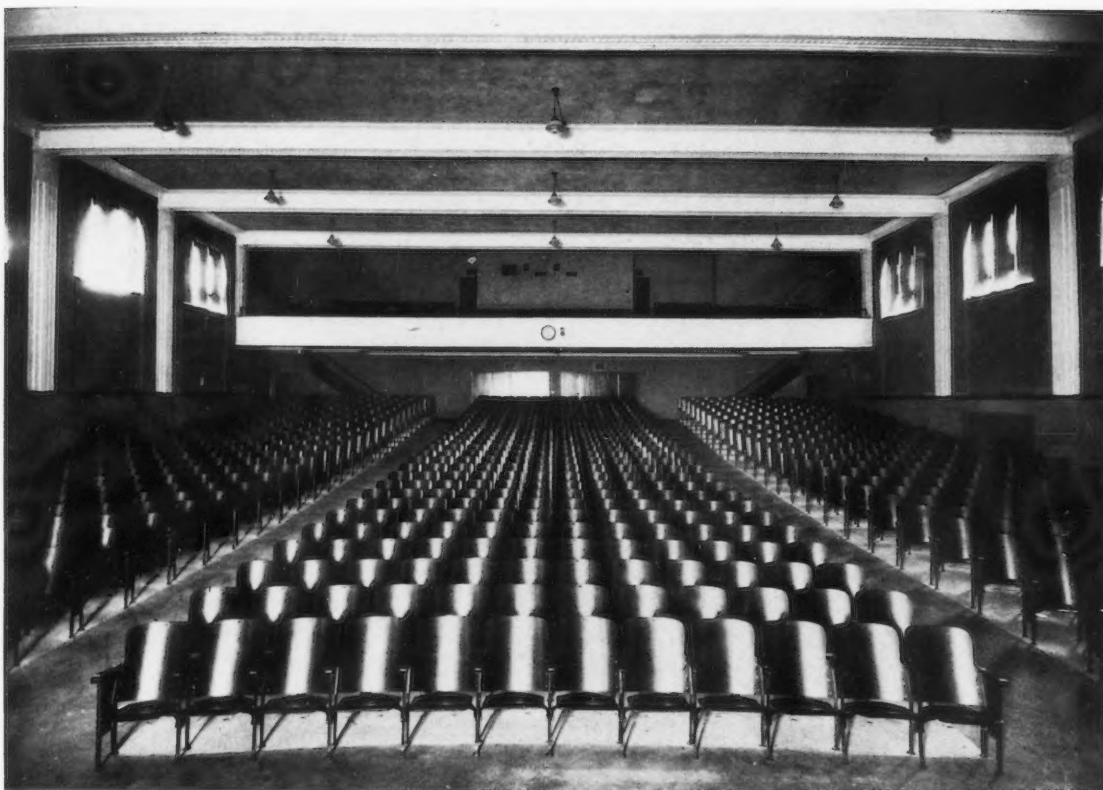
establishment of the school in 1926, the enrollment has risen from 114 to well over 500.

The new building completed in March, 1929, is of modern Gothic design with brick facing and terracotta trimmings. It has two entrances on the outer drive and exits at the sides and to the rear. The particular features of the building are the spacious auditorium, a double gymnasium, a swimming pool, a



MESSMER HIGH SCHOOL, MILWAUKEE, WISCONSIN — BASEMENT PLAN

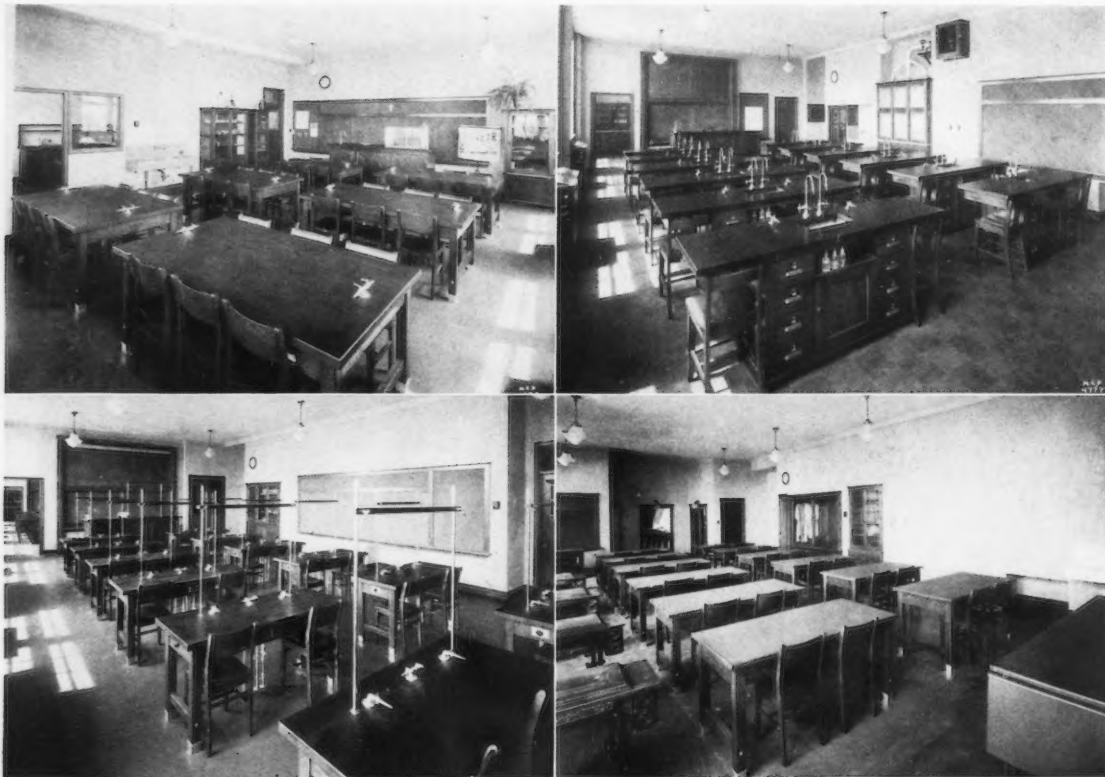
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MESSMER HIGH SCHOOL, MILWAUKEE, WISCONSIN — AUDITORIUM



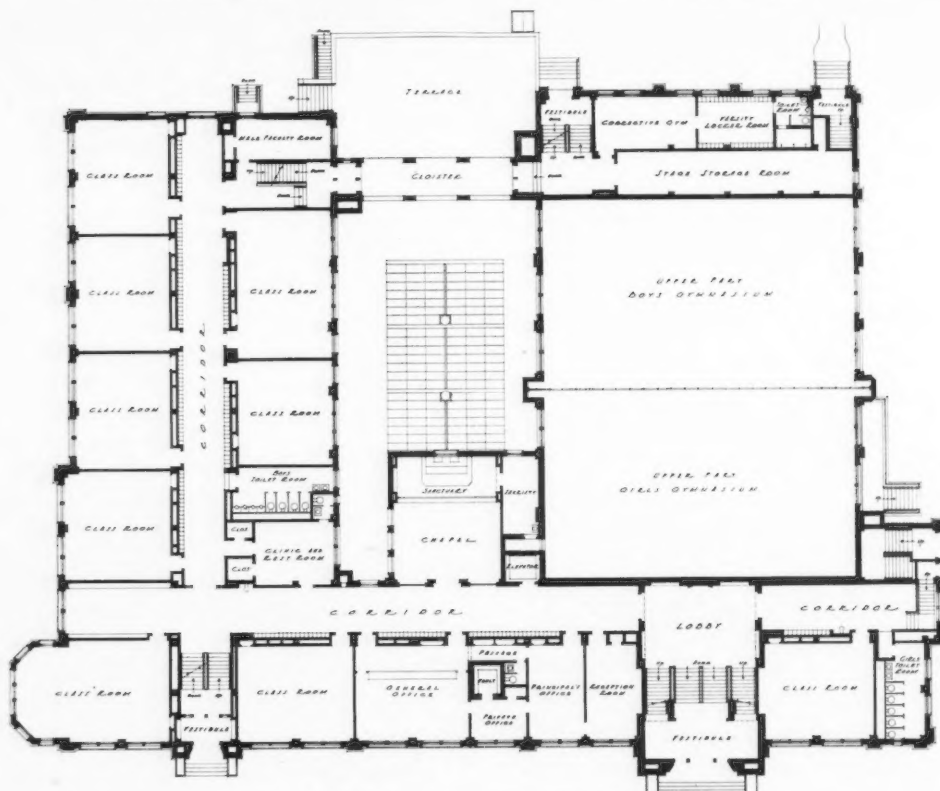
MESSMER HIGH SCHOOL, MILWAUKEE, WISCONSIN — CHAPEL



MESSMER HIGH SCHOOL, MILWAUKEE, WISCONSIN

BIOLOGY LABORATORY
PHYSICS LABORATORY

CHEMISTRY LABORATORY
SEWING ROOM



MESSMER HIGH SCHOOL, FIRST FLOOR PLAN

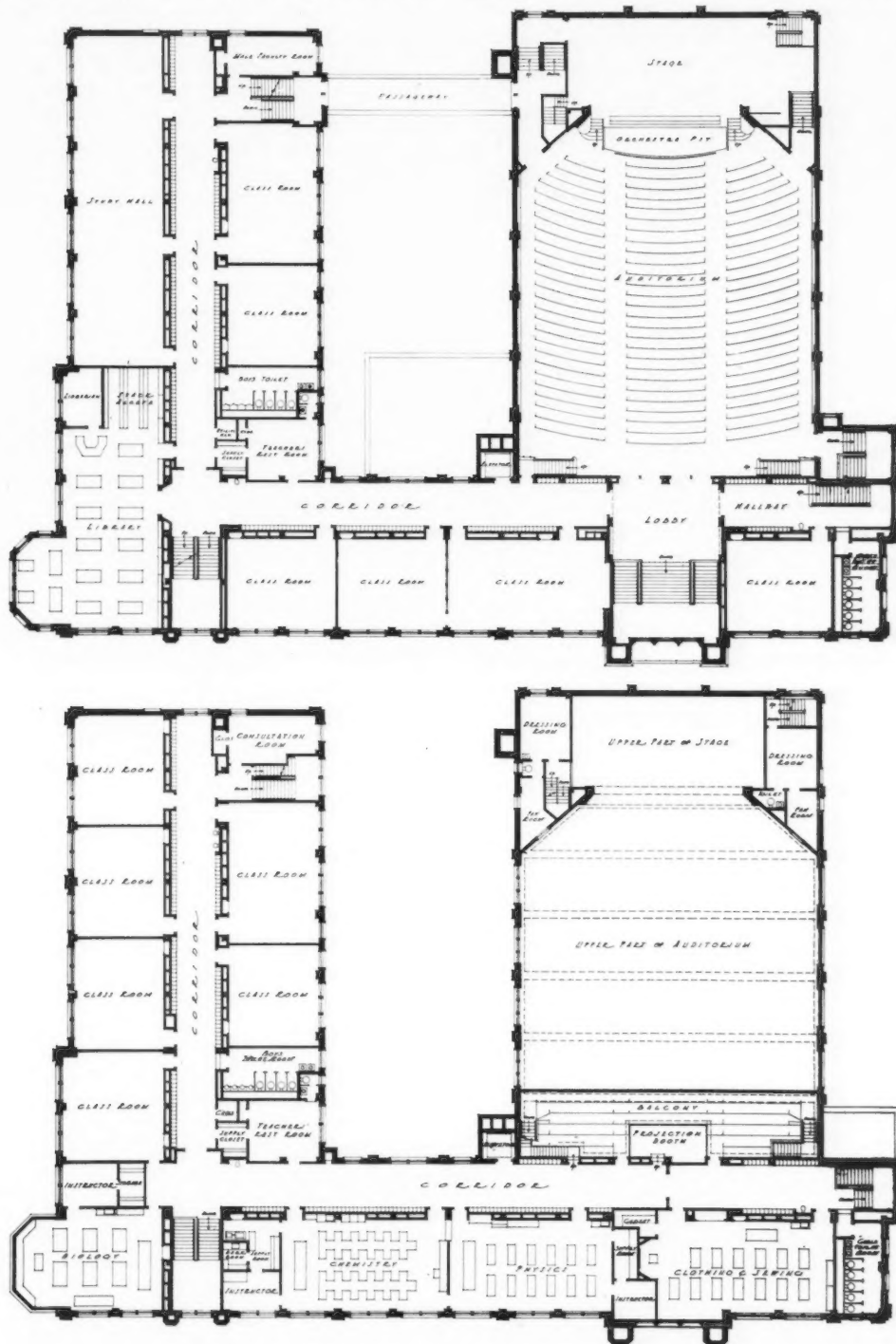
Herbst and Kuenzli, Architects, Milwaukee

library, a cafeteria, and three fully equipped science laboratories.

On the first floor are the general office, the principal's office, the reception room, the cashier's office with vault, a clinic, and a students' chapel. The second and third floors are devoted to classrooms.

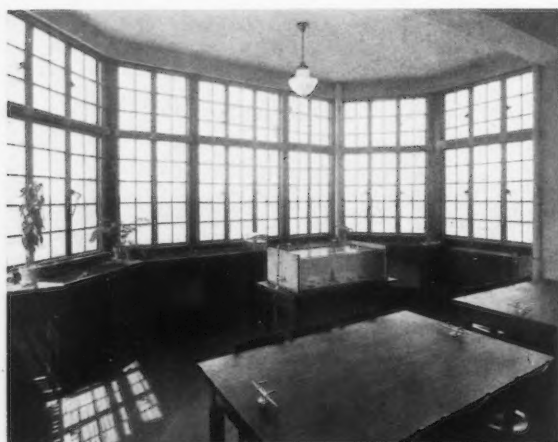
The auditorium with the balcony occupies the cen-

ter of the building. Its equipment is equal to that of any modern theater. Ninety-two feet long and seventy-two feet wide, it has seating capacity for 1,060 persons. The flooring is cement. The stage, 60 ft. wide and 38 ft. deep has a rigging loft and a gridiron besides a full supply of scenery, modern switchboard projection booth, and complete lighting equipment. On the right side of



MESSMER HIGH SCHOOL, MILWAUKEE, WISCONSIN
ABOVE: SECOND-FLOOR PLAN. BELOW: THIRD-FLOOR PLAN

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MESSMER HIGH SCHOOL — BIOLOGY

Photographs on pp. 370, 372, and 374 by courtesy of W. M. Welch Co.

the stage a stairway leads to two dressing rooms, one room above the other. By an automatic-control switch the auditorium can be heated independently from the rest of the building.

The laboratories on the third floor of the building include a biological room and physics and chemistry laboratories. Equipped to accommodate a class of 24 pupils, each desk in the biological laboratory has an ebonacid birch top and is supplied with gas and electricity and hot and cold water. A large aquarium, a plant box, a seed tester, and a large display of biological specimens complete the equipment. In both the physics and the chemistry laboratories the two-student table idea is carried out. With each table is an individual unit; students are given free range for any experiment. As in the biology room, each table in the chemistry laboratory is equipped with gas and electricity and hot and cold running water. The tables in the physics laboratory are furnished with two large vertical steel rods with a crossbar and clamps for adjustments. Built in one of the walls in each laboratory are cabinets for experimental equipment supplies.

The home-economics department comprises a sewing room and a kitchen. The sewing room is equipped with a space for fitting dresses. The west wall of the room has been arranged to provide three mirrors.

The Library

Conveniently located near the study hall on the west side of the building, is the library on the second floor. Large enough to accommodate 80 students at one time, the furnishings include a large "U" shaped charging desk with a librarian's storage room adjoining. To the north of the room are book shelves and catalog cases. The east wall is lined with laid-in shelves for reference books, a magazine rack, and bulletin board. Study tables occupy the greater portion of the floor space and the alcove in the southwest corner. The room is well lighted and has a book capacity of 6,000 volumes.

The public-address system is installed in all classrooms, in the auditorium, and in the gymnasium. Select

programs are brought to the attention of students at any hour of the day.

In the basement of the school is a completely equipped cafeteria. The dietitian in charge provides a wide variety in the menu each day so priced as to provide students with a balanced meal, at a nominal cost. The tables will seat 350 students.

The gymnasium on the first floor to the east of the building is sectioned into a department for girls and for boys by a folding partition. The size of the entire room, when opened, is 92 by 77 ft. Blocks-on-end flooring has been used. Adjoining the gymnasium are locker rooms, visiting-team rooms, a room for corrective work, and the offices of the physical directors. A swimming pool 25 by 60 ft. is also located in the basement.

The orchestra room on the third floor is acoustically treated. In one of the walls, cabinets for instruments and sheet music have been provided.

The school is also supplied with two consulting rooms where special instruction is given to pupils who have suffered a lapse in their work either from illness or from other causes.

Construction Material

The construction material used is reinforced concrete. The corridor and stairs are laid with terrazzo flooring while all the classrooms are finished with linoleum flooring. The walls throughout are lined with caen tile. The blackboards in each classroom are bordered with cork bulletin boards. With the exception of the homeroom and the mechanical-drawing room the desks are stationary. Swivel-chair seating has been installed to insure correct posture and comfort.

Each floor is supplied with two toilets and washrooms for students and a special restroom for the faculty. Each of the rooms is equipped with marble stalls and tile floors and walls. The basins are of porcelain.

Design and Construction Material

Exterior design...modern Gothic	Classroom finish.....linoleum
Exterior facing.....brick	Gymnasium floor...wood block
Exterior trim.....terra cotta	Auditorium finish.....concrete
Constr. materials, rein. concrete	Toilet rooms finish.....tile

Construction

Bids received....April 4, 1929	Bldg. occupied...March 3, 1930
Constr. started...June 14, 1929	Days required.....262 days

Number of Classrooms

Classrooms.....20	Bookstore.....1
Commercial department....2	Offices.....6
Laboratory rooms.....3	Clinic.....1
Library reading room.....1	Teachers' rooms.....3
Librarian's office and work-room.....1	Auditorium size....72 by 92 ft.
Student's press room.....1	Seating capacity.....1,060
Orchestra room.....1	Gymnasium size....77 by 92 ft.
Fine arts.....1	Swimming pool....25 by 60 ft.

Cost and Pupil Capacity

Pupil capacity.....936	Cost per cubic foot....33 cents
Cost of building.....\$603,000	Cost per pupil.....\$6.44
Cost of equipment....45,000	Total cost per pupil...6.92
Total cost.....648,000	

The high school offers complete four-year classical, scientific, English, and commercial courses. The principal is Rev. Edmund J. Goebel. The teaching staff is composed of Sisters of the School Sisters of Notre Dame.

The Spirit of Religious Life

Felix M. Kirsch, O.M.Cap., Ph.D., Litt.D.

A HOLY man has said that a work to be truly great must be started in a cellar or in an attic. Judged by this criterion, the Congregation of the Sisters of Notre Dame de Namur must be truly great, for we find in their history, *American Foundations of the Sisters of Notre Dame de Namur*,¹ the evidence that all its foundations in America were begun in poverty. When the Sisters arrived at their convent in Dayton, Ohio, "they found not even a chair." They slept on the floor and were often without food. For their income they received the "penny collection" once a year. At Columbus, Ohio, the Sisters found their future home a small frame house, the furniture consisting of eight chairs, two old tables, a kitchen stove, and a few utensils which were purchased for the sum of \$15. Poverty made the Sisters ingenious — the chairs were carried to all parts of the house; four were kept in the chapel, the remaining four were used for the "parlor," refectory and assembly room. When three or four persons happened to call at the same time, two had to remain standing until chairs were brought in; sometimes it was even necessary to take chairs from the chapel.

One evening when the supply of wood was exhausted, the Sisters went to the chapel to thank God in advance for the wood which they were quite sure He would send. A load of wood was delivered that very evening.

One morning Bishop Young was scheduled to say Mass in the Sisters' chapel, but there was no wine on hand. The acolyte was instructed to inform the Bishop. His Lordship, however, began Mass and went on until the offertory, when, of course, he had to stop. Picture the confusion of the Sisters! The good Bishop, while waiting for the wine, turned toward the Sisters and delivered a sermon to his embarrassed congregation on the Providence of God and on Holy Poverty. Before the end of the exhortation, the wine had arrived and Holy Mass was finished with great devotion.

Another example of their poverty is evidenced in the records of the first Notre Dame Convent in Washington, D. C. One day a Missal was brought by an expressman, but there was no money in the house to pay him, and the man was about to take it away. Just then a person left 25 cents for the Little Sisters of the Poor. The portress ventured to borrow the money, and thus secured the Missal. The first money given for Trinity College was a five-cent piece handed in at the door of the convent on North Capitol Street by a poor colored woman with the word, "This is for the college I hear you are going to build."

Depicts Hardships of Convent

Indeed, the Sisters of Notre Dame have had throughout their history in America the blessing of the espousals with Lady Poverty. Largely because of this blessing they have increased and multiplied in numbers and good deeds. The tiny seed sown by eight Religious in Cincinnati, in 1840, and by eight more in California, in 1851, has grown into a mighty tree. The statistics of the three American provinces show 70 convents, 1,921 professed Sisters and novices, 51,497 pupils, and 41,662 enrolled in Sunday schools and Sodality. The 22 illustrations scattered throughout the book offer eloquent evidence of how the Lord has blessed the work of the devoted and energetic Religious.

The story of their remarkable growth was well worth telling, and the anonymous compiler has done well in collecting and editing the annals of the several houses. The specters of wars, and floods, and epidemics appear time and again in

these pages, and at all times the Sisters play their part nobly. For the most part, the story is of the joys and sorrows of convent life. With grim humor the chronicler records the activities of "The Smelling Committee," a group of knowing fanatics, who invaded the convent at Roxbury, Mass.

The editor has wisely preserved for posterity choice specimens of the grace of humor found so abundantly among Nuns. At Reading, Ohio, good Sister Mary Hyacinthe must have been amused over the newspaper account of her golden-jubilee celebration. Alluding to her name, one number of the program of the entertainment given in her honor was, "The Greeting of the Hyacinths," spoken by the minims dressed as different-colored hyacinths. The morning paper announced in prominent headlines: "Sister Heliotrope Celebrates Her Golden Jubilee." At Worcester, Mass., the pupils had prepared their Sodality banners which they intended to carry in the procession to be held at the shrine of Notre Dame du Lac. As they were leaving the school in the city, one of the Sisters fearing that in the hurry the banners might have been forgotten, asked the conductor if they had been put in. "Yes, they are here, all safe," he replied. When the children arrived at the lake, he produced a huge bunch of bananas. The banners had remained at Vernon Street.

With their fine human qualities joined to a deep sense of piety, the Sisters naturally attracted many girls to their ranks. But they could not grant the wish of the small boy who appealed to his teacher, "Can't boys belong to your Order?"

We trust that this history will be read widely, not only for entertainment and edification, but also as a model for similar histories of the religious orders of our country. If the present writer has given so much space to what may seem the lighter vein of the book, he had done so in the hope that the authors of similar publications will not suppress incidents that to them may seem trifles. The history of the Sisters of Notre Dame de Namur chronicle important events indeed — the passing of the old order in education, the founding of the first Catholic college for women, the introduction of new methods and new plans, outstanding among them the Cincinnati plan for Catholic high-school education — but amid these momentous events we have pages reminiscent of the small talk that reveals a man's character much more effectively than his carefully prepared oration.

Let the reader turn to Cardinal Gasquet's *English Monastic Life* to see how important these details may be for the historian of a later day. For instance, on page 179, the Cardinal relates that in the course of a visitation conducted by Bishop Nicke at the Priory of Carrow, in 1526, almost the only complaints that reached His Lordship's ears were those of the aged sub-prioress (she had been in the convent 60 years), that the pace of chanting the Office was too rapid, and that of Dame Katherine (she had been 38 years in religion), who found the beer too small! The present-day reader will rightly conclude that the Bishop returned home from the canonical visitation praising the Lord for the high degree of perfection prevailing among the Nuns at Carrow Priory.



The Fulfillment of Civilization

The combined culture of the ancient classical world was powerless either to save humanity or even to produce happiness. But at the moment when the entire intellectual world was bankrupt, something happened in Bethlehem. — William Lyon Phelps.

¹Dolphin Press, Philadelphia, xxiii + 690 pp., 22 illustrations.

The CATHOLIC SCHOOL JOURNAL

Edward A. Fitzpatrick, Ph. D., LL.D., Editor

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1732 — 1932

We have read with a good deal of interest the statements of the Commission created by Congress to celebrate properly, the two hundredth anniversary of the birth of George Washington which will be observed in 1932. This is an altogether admirable thing, and Catholic schools will do well to keep themselves currently informed about it and to participate in the celebration. Ask the Commission, which is known as the George Washington Bicentennial Commission, Washington, D. C., to send you its publications.

We are particularly pleased with the plans already made for the celebration. Instead of dissipating whatever money is available in temporary and evanescent pyrotechnics, the Commission looks forward to substantial memorials. The steps already taken by the United States Government inspire us in the character of the memorials. In the first place, the Federal Government is authorizing the publication of all the writings of George Washington, which will be published as

a definitive memorial edition of approximately twenty-five volumes; a great memorial boulevard will connect Washington and Mount Vernon; a regional park system in the National Capital to be known as the George Washington Memorial Parkway will include the places that have some connection with the history of George Washington. Congress has established Wakefield, Washington's birthplace in Virginia, as a national park, and will reproduce a replica of the house in which he was born.

These are fitting and appropriate memorials. We trust that whatever the Commission does that it will maintain this high conception of commemoration and direct the people's attention to these memorials.

Diocesan Supervision of Catholic School Buildings

"What do you think of this fact?" asked a diocesan superintendent of schools, "a parochial school built within a few months in this year 1930 is heated by an oil stove."

We began to review the general situation about parish school buildings. For the most part it seems that the parish school building is entirely the concern of the local parish and particularly of the local priest. One thing seems certain, he is not ordinarily an expert on modern school buildings. A really satisfactory building from the esthetic or practical side is an accident rather than the certain result of careful planning and supervision. It would seem clear that, however serviceable the parish idea may be in other aspects of church administration, some kind of *staff* organization in the diocesan office would be necessary for rendering expert service, advice, and supervision on the question of school buildings. No parish should want to put up a school building without getting the most competent and expert advice available, and, certainly, no parish that would proceed without such assistance should be permitted to do so.

This service, advice, and supervision should be provided in and through the office of the diocesan superintendent of schools. It would seem to be the highest wisdom, as well as the wisest precaution that all plans for parochial school buildings should be approved by the diocesan school authorities, provided the diocesan school authorities had built up adequate machinery in their office, and could secure it regularly to make its approval really worth while.

Building Research Service

The need for diocesan supervision and approval of Catholic school buildings has another aspect. There should be provision somewhere for a continuous research on the problems and practice of building construction in relation to educational purposes. This research service might be provided in a diocesan, or a regional group of dioceses or on a national scale. This research service could be (should be) independent of the actual administrative authorities concerned with

supervision and approval, but should be in close touch and active coöperation with them.

The service such a school-building research agency might furnish may be adapted from a recent survey of the New York City public schools:

1. To study the use of all rooms and floor areas with a view to improvement and economy in size, equipment, and use.
2. To consult with superintendents, principals, teachers, pastors, on the planning, equipment, and use of all rooms.
3. To furnish prompt, accurate, and adequate information to the architects through the diocesan superintendent of schools on all questions relating to educational requirements.
4. To check the results obtained by new plans and equipment so that mistakes, when they occurred, could not be repeated indefinitely.
5. To study building plans from the standpoint of educational use and needs.
6. To study the methods employed by other dioceses and public-school systems in the solution of similar problems.
7. To check all completed plans of buildings before their approval by the diocesan superintendent.
8. To collect and maintain usable records and statistics of all building operations of diocesan, public-school systems, and private schools, organized particularly with reference to needs of Catholic schools.

"Sitting and Envelope"

A public-school principal innocently inquired what the following situation meant regarding parochial schools. On the first day of school, fifteen children asked for transfers to the parochial school near by. The next day the children came back to the public school, explaining that their parents "could not arrange for a sitting and envelope." And then the principal's innocent question: "What is a sitting and envelope?" And what has it to do with a child's education?

The above is the aftermath of an incident referred to in these pages some months ago. These were the children who, a year ago, along with a hundred others, were forced out of the parochial school because their parents were not complying with the parish regulations in regard to church support.

"Sitting and envelope" is the laconic summary for: No child can come to this school whose parents do not have a sitting and (a new feature this year) who do not contribute to the weekly envelope building-fund collection.

It is a great thing for the Catholic Church that the overwhelming majority of its pastors have the fine spiritual outlook they have, and are more concerned about their Father's business than anything else. I recall in my own life the great kindness and fine spirituality of a pastor in a church on the lower east side of New York City, Father James T. McEntyre who was recently head of St. Joseph Seminary

in Yonkers. I see the Catholic priesthood in the light of the finely spiritual ideal he represented. I am the more amazed and shocked when this spirit of the Master is violated as it is in extremely rare cases by those who have the high and awful responsibility of the priesthood. When blessed childhood is injured, I am the more deeply grieved.

"Suffer the little children to come unto Me, and forbid them not; for of such is the Kingdom of God." The disciples needed this warning and we need it today. Children who come, whoever they are, should be welcome. If they have negligent parents, they should be the more welcome. Do what you will with their parents, but do not forbid children to come to the Christ Who died for them.

"And he that shall receive one such little child in My name, receiveth Me.

"But he that shall scandalize one of these little ones that believe in Me, it were better for him that a millstone should be hanged about his neck, and that he should be drowned in the depth of the sea." (Matt. xviii. 5-6.)

"See that you despise not one of these little ones: for I say to you, that their angels in heaven always see the face of My Father Who is in heaven" (Matt. xviii. 10).

Catholic Education and Bishops

One cannot help being struck by the character of recent appointments to and in the episcopate. An interest and a passion for education and constructive service in it seems to commend itself to the very wise authorities of the Church who determine the promotions to and in the episcopate.

Father O'Hara's service to Catholic education particularly in rural areas went to the very heart of the problem of the Catholic Church in America. From the beginning when he seemed merely a voice crying in the wilderness to his recent honor, the appointment to the bishopric in Great Falls, Mont., seems a far cry. But the clue is education.

The appointment of Bishop Stritch of Toledo to the archbishopric of Milwaukee is another instance of a recognition of service in education. Himself a man of extraordinary powers and training, in his pre-episcopal days a very successful diocesan superintendent of schools, in his episcopal days a great stimulator of education on all levels, elementary, secondary, and collegiate, and with a great educational opportunity immediately confronting him in his arch-episcopal days. May this spirit always guide the Church.

Educative Mission of Church

"And the Church has been able to do so much because her educative mission extends also to the nonfaithful, since all men are called to enter the Kingdom of God and gain eternal life." — *Pope Pius XI, Encyclical on Education.*

Billy Be A Better Boy

Kathryn Heisenfelt

(A Halloween Play in One Act)

The Time: Late afternoon.

The Place: Billy's bedroom.

The Characters (in order of their appearance)

BILLY, a naughty boy

MARGY, his little sister

MOTHER, who doesn't like to punish Billy

THE SANDMAN, who brings nightmares

THE NIGHTMARES; Spook Tattletale, Spook Crybaby, Spook Violin Squeak, Spook Stick-out-tongue.

[The Scene is laid in BILLY's bedroom. At the right is his bed. There is a large chair at left center. Near by is a table with books and a lamp. An open window looks out on the playground, center. At the left a door opens to the hall.]

[As the curtain rises we see BILLY. That is, we see his back, for he is standing, looking out of the window, center. He wears a woolly bathrobe, and his hands are pushed deep into the pockets. His pajamas show under the robe, and, still farther down, his bedroom slippers. As you may have guessed, BILLY has been a naughty boy and is being punished.]

BILLY. [gloomily, looking out.] Dick's there — and Jimmie — and all the boys — Oh, R-r-rats! [He jams his hands down deeper, goes over to the table. He opens a book, slams it down on the floor and slumps into the chair.]

BILLY. Oh, R-r-rats!

[MARGY comes in left. We know at once that she is not being punished.]

MARGY. [Timidly.] Billy —

BILLY. Don't bother me!

MARGY. But — Billy I —

BILLY. [Fairly bursting.] I'm mad!

[MARGY takes a step backward]

BILLY. [Still louder.] I'm AWFUL MAD!

MARGY. Oh, Billy, don't! Mother said —

BILLY. I KNOW what "Mother said," [mocking her].

YOU needn't tell me — you — you — TATTLETALE!

MARGY. Billy Smith, I'm not a tattletale!

BILLY. You are too — TATTLETALE! TATTLETALE! !

MARGY. Billy, I th-think you're m-m-mean. [She begins to cry.]

BILLY. Crybaby! All you can do is cry — or spoil all my fun!

MARGY. I didn't spoil your fun. Mother asked me where you were and I told her.

BILLY. Sure you did! [Disgustedly.] Just like a GIRL!

MARGY. [With some spirit.] I'm GLAD I'm a girl.

BILLY. Mm! Huh! [He goes over to the window and looks out.]

MARGY. And I'm glad that I practice my music the full time, and don't run out and play — like YOU do!

BILLY. [Still looking out.] Only SISSIES practice.

MARGY. Why Billie Smith! You said you wanted to be a wonderful violinist some day.

BILLY. I do — but we had our big game today — and you spoiled it all!

MARGY. Mother asked me where you were and I told her. I didn't know you left your music.

[MOTHER enters left. They do not see her. She steps back into hall, visible to audience.]

BILLY. You don't know anything. Tattletale! I'm glad I'm not a girl!

MARGY. And besides —

BILLY. Besides what?

MARGY. Besides, Mother told me to come up and say you might dress and —

BILLY. Did she?

MOTHER. [Entering.] Yes I thought you were sorry and meant to be a better boy, Billy, but I'm afraid you're not. Margy, go back to your music, Dear.

MARGY. Yes, Mother.

[She can't resist a look at Billy. He puts out his tongue at her.]

[MARGY goes out left.]

MOTHER. Shame on you, Billy. You needn't blame Margy for what you've done. I've told you always to come and ask Mother first. You must remember that. This is the third time now that you've run off. Now, crawl into bed.

BILLY. Oh, M-o-t-h-e-r!

MOTHER. You heard me, Billy.

BILLY. All the boys are out there playing.

MOTHER. [Sternly.] Billy!

[BILLY goes over to the bed. He kicks off his slippers and jumps in, robe and all.]

MOTHER. You're a naughty boy, Billy. You make Mother feel very much ashamed of you.

[BILLY pulls the covers over his head. Mother goes to the door, turns and looks back at him. Billy lifts the quilt, sees her, and pulls the covers over his head again. Mother sighs.]

MOTHER. Good night, Billy. [She turns out light on table. She goes out left.]

[BILLY looks out again. He sits up in bed, looks toward the window.]

BILLY. Oh, R-r-r-rats! [He slides down again.]

[The lights gradually dim till there is only a bluish-green glow coming in at the window. Presently the window closes and opens again. A funny, fat little man enters. He is dressed all in tan, wearing a tall, pointed cap, knee breeches, and a long cape which trails behind him. Over his right shoulder he carries a large bag.]

SANDMAN. [At foot of bed.]

Many a time
I've come to this bed
With my pack full of dreams
For a young sleepy head.

Night before last
I left him some dreams
Of horses and Indians
And chocolate creams.

But then he'd been good
And tried hard to please —
Today all he's done is
To torment and tease.

Now he'll have Nightmares
Instead of dreams.
For that's the best way
To cure boys, it seems.

I'll send on my Spooks
Tho' it gives me no joy,
But Billy must learn to
Be A Better Boy!

[SANDMAN goes out window.]

SANDMAN. [Calling off.]

Come, Bad Dreams,
To Billy's bedside!
Come, my Spooks,
Make his eyes open wide.

[There is a long, low moan and four white figures glide in at the window. The first is quite small, the second taller, and so up to the fourth who almost has to stoop to get in.]

[There is a sound of weird music. The Spooks keep time, taking four steps around the bed, then pointing their fingers at Billy. They go around the bed twice, first to the right, then to the left.]

[The music ceases. The first spook glides left and stands guarding the door. The second spook sits in the chair. The other two stand at either end of bed. The first spook, Tattletale, speaks first. He remains by the door, but pointing at BILLY. The other spooks move mysteriously from side to side and moan softly.]

TATTLETALE SPOOK

Tattletale! Tattletale!
Who said that today?
It wasn't Margy's fault, you know,
That you ran off to play.

It wasn't fair to call her that,
The blame was all your own,
Margy has sweet dreams tonite,
But you'll just moan and moan!

BILLY. [Sleepily.] Go away, Tattletale. Go away! Oh, I'm falling! I'm falling out the window! Go away Tattletale!

TATTLETALE SPOOK.

Tattletale! Tattletale!
I don't feel sorry for you.
Crybaby Spook, it's your turn now—
Come, make him cry, too.

CRYBABY SPOOK. [Rises from chair. The others moan and keep up the mysterious motions.]

Who called Margy a Crybaby?
[He points at Billy.] It was YOU, you naughty boy!
Don't you know tears are precious things—
Tears of sorrow, tears of joy?

But when you make your sister cry
Why that's an unkind thing.
It brings ME here—Crybaby Spook—
To set you shivering!

BILLY. Let me alone! Go away, Crybaby Spook! Oh, Oh, Dick is throwing books at me. Ouch! Oh!

CRYBABY SPOOK

Crybaby! Crybaby!
Who's crying, I'd like to know?
YOU'RE a Crybaby, Billy,
You are, you can't say NO!

[There is a strange, squeaking noise. The third spook, Violin Squeak, draws a violin from his white robes. Violin Squeak plays the instrument, making terrible noises. Crybaby Spook sits again. They all keep up action as before.]

VIOLIN SPOOK. [At foot of bed.]

Who wouldn't practice his music today?
Who left his work and went out to play?
Isn't your mother dear and kind
To stand this squeak and noise and grind?

She's trying to help you
And what do you do?
Why, you don't know enough to
Say Thank You!

[Violin Squeak makes more horrible noises. BILLY sits up in bed.]

BILLY. Go away! Stop that awful noise! Can't you see I'm bumping my head on the table? Stop it, I say. O-oooooH!

[Violin Squeak does so. The fourth spook leans over the head of the bed and points his finger at Billy.]

STICK-OUT-TONGUE SPOOK

There's more for you besides this noise,
I pull out the tongues of bad little boys!
Tongues were made to be kept out of sight,
But when I see one, I pull with all my might.

Stick-out-tongue Spook is my name,
And this time you're much to blame,
Come, Brother Spooks, help me pull this tongue,
He has a long one, even if he's young.

[The Spooks all moan together and move very, very slowly toward the bed.]

BILLY. [Groaning] Oh! Oh! There're going to pull out my tongue! Mother! Mother! Mother!

MOTHER. [Outside.] What's the matter, Dear? Billy—

SANDMAN. [Puts his head in at window.]

SANDMAN. Come, my Spooks, you're work's well done; We'll see a happy Mother, and, I think, a better son.

[The Spooks glide quietly out the window]

BILLY. Mother! MOTHER!

MOTHER. [Enters and lights lamp on table, goes to BILLY.]

MOTHER. What is it, Dear? Are you having a bad dream?

BILLY. They're going to— [He finally wakes up.] Oh, Mother Dear, something awful happened—I—

MOTHER. There, there, Dear, it was just a bad dream.

[MARGY enters in her bathrobe and slippers.]

MARGY. What's the matter, Billy, are you ill?

BILLY. [Now quite ashamed.] No, Margy, I'm not. Say Margy, I'm sorry I called you a Tattletale and a crybaby.

MARGY. That's all right, Billy, I knew you didn't mean it.

BILLY. And Mother, I'll practice a whole hour tomorrow. And I won't squeak so awfully—it must hurt your head.

MOTHER. [Smiling.] We have to have the squeaks first, dear, and then we have the lovely music. Are you all right now, Billy?

BILLY. Yes, Mother. I think I'll be a better boy tomorrow.

MOTHER. Of course you will. Margy, run back to bed.

BILLY. Good night, sis.

MARGY. Good night, Billy—Sweet Dreams.

BILLY. Thanks, Margy, I hope I have them. [Exit Margy.]

MOTHER. You will, Billy.—Good night.

BILLY. [Settling back in bed.] Good night, Moth-er de-ar. [He is asleep.]

Curtain

"POP-CALLS"

In this machine age, automobiles are very common and are used for good and evil purposes. Many an evening, when both young and old have nothing to do, they jump into their autos and go for a spin to visit some friends.

In nearly every village or city there is a Catholic church in which the Blessed Sacrament is kept. Why is the Blessed Sacrament kept there? Is it only to be ready to visit the sick? If we think that, we are badly mistaken.

It is our large cities, where, in the business world, men play the game for money, that the Old Church holds its doors wide open. Christ our King is within upon His altar throne and around Him kneels a wondrous group of His folks. There, young women who have perhaps shortened their lunch hour to come and say their beads, kneel before Him. In another part of the church we see an elderly lady who tells the sorrows, that lie nearest her heart, to her Friend. Firm steps bring in young men who whisper to their Captain, Christ, that their hearts are not entirely forgetful of their pledge to be like Him; and in a corner, in lowly adoration, bows a gray-haired merchant who has learned to estimate aright the treasures of another world.

All kneel before their King and tell their different stories of love or woe, but all arise and leave their Creator and Friend with new strength in their hearts to face life's battles again.

This is how Christ's friends come, do I come with them? If I happen to pass before His house, do I instinctively turn to go within to have a word, just a word, with my changeless Friend? Why not make our evening spin in the car take us past a church, where our Friend is only too anxious to have us drop in to make a "pop-call," to tell Him how much we love Him and how we miss Him throughout the day. If we do this our car ride will do us much good and will bring us a reward here and hereafter. Our car will have been used for a good purpose. Have we learned to give our best Friend the extreme pleasure of a "pop-call"?—A. F., in *The Abbey News*.

Our Lady and the Fine Arts

Annette S. Driscoll

Editor's Note. Here is an interesting collection of poetic tributes to Mary. As the author says in her quotation from Newman, all months and all days are Mary's. However, these tributes are especially appropriate for October, the month of the Rosary.

We should welcome from our readers an expression of opinion as to whether they would favor the publication each month of Catholic poetry that has come down the ages to us or of contemporary Catholic poetry.

"The freshness of May and the sweetness of June,
And the fire of July in its passionate noon
Munificent August, September serene,
Are together no match for my glorious Queen.

O Mary, all months and all days are thine own;
In these lasts their joyousness when they are gone;
And we give to thee May, not because it is best,
But because it comes first and is pledge of the rest."

THUS beautifully does the great English convert, Cardinal Newman, express the desire which surges in the heart of every true child of the Church, to pay homage to our glorious Queen. May she reward with her sweet benediction, this slight effort to show something of her influence throughout the ages upon the fine arts. When we speak of the arts, we mean, of course, poetry, music, painting, sculpture, and architecture.

When our Blessed Lady, in her sublime canticle, declared, "From henceforth, all generations shall call me blessed," she foretold what has come to pass—that many who have been given special talents, have delighted in laying some of their best productions at her feet. The literature of all the great nations of the earth has been enriched by those who have sung her praises. Dante, the greatest poet of all time says:

"Look now into that face that unto Christ
Hath most resemblance; for its brightness only
Is able to prepare thee to see Christ."

And he addresses her thus:

"Thou Virgin Mother, daughter of thy Son,
Humble and high beyond all other creatures;
In thee compassion is, in thee is pity,
In thee magnificence; in thee unites
Whate'er of goodness is in any creature."

Among the many beautiful poems in the liturgy of Mother Church, one of the finest is the *Stabat Mater Dolorosa*, dating back to the fifteenth century. We are all familiar with this because of its use in the devotion of the Way of the Cross, though only a Latin scholar can appreciate its grandeur as a poem. The *Stabat Mater Speciosa*, written at the same time, resembles this one in outer structure and language as closely as a twin resembles its mate, except that one sings of the lovely young mother bending over the crib of her newborn Child, while the other sings of the same mother standing at the foot of the cross whereon the same Son, grown to manhood, is dying. The opening stanzas of the two are here given, side by side:

Stabat Mater Dolorosa
Stabat Mater dolorosa
Juxta crucem lachrymosa,
Dum pendebat Filius;
Cujus animam gementem,
Contristatam et dolentem,
Pertransivit gladius.

Stabat Mater Speciosa
Stabat Mater speciosa
Juxta foenum gaudiosa,
Dum jacebat Parvulus;
Cujus animam gaudentem,
Laetabundam et ferventem,
Pertransivit jubilus.

Other beautiful hymns of the Church are the four antiphons of the Blessed Virgin for the four ecclesiastical seasons: *Alma Redemptoris Mater*, from Advent to the Purification; *Ave Regina Coelorum*, from the Purification to Maundy Thursday; *Regina Coeli*, from Holy Saturday to Trinity Eve, and *Salve Regina*, from Trinity Sunday to Advent. Of these, the finest, and certainly the best known is the *Salve Regina*, which we recite so constantly as the *Hail, Holy Queen!*

But the singing of Our Lady's praises has not been confined to the Catholic poets. When Wordsworth, one of the greatest of English poets, wrote these lines, so often quoted:

"Mother! whose virgin bosom was uncrossed
With the least shade of thought to sin allied!
Woman! above all women glorified;
Our tainted nature's solitary boast,"

he, whether consciously or unconsciously bore witness to the dogma of the Immaculate Conception.

What a prayer is this from Shelley:

"Sweet benediction in the eternal course,
Veiled Glory of the lampless universe!"

Byron, by all accounts not too much given to prayer, cries:

"Ave Maria! 'tis the hour of prayer;
Ave Maria! 'tis the hour of love;
Ave Maria! may our spirits dare
Look up to thine and to thy Son's above?"

Keble salutes our Mother thus:

"Ave Maria! thou whose name
All but adoring love can claim."

Coming a little further down the ages, listen to our own Longfellow:

"If our faith had given us nothing more
Than this example of all womanhood,
So mild, so merciful, so strong, so good,
So patient, peaceful, loyal, loving, pure,
This were enough to prove it higher and truer
Than all the creeds the world had known before."

This almost makes us wonder what more a Catholic could say, and stamps Longfellow as belonging to the soul of the Church, though he knew it not.

Most Protestants who do not grasp the meaning of the hypostatic union, fight shy of the title "Mother of God." Not so Edgar Allen Poe; and when we read these lines:

"At morn, at noon, at twilight dim,
Maria, thou hast heard my hymn;
In joy and woe, in good and ill,
Mother of God, be with me still,"

we cannot help feeling that the lot of this gifted but

unfortunate poet might have been much happier had he been taught in his youth to call more frequently and trustingly upon this sweet Mother.

Surely there is little in most of the writings of Kipling to prepare us for such lines as these:

"O Mary, pierced with sorrow,
Remember, reach and save
The soul that goes tomorrow
Before the God that gave!
As each was born of woman,
For each in utter need,
True comrade and true foeman,
Madonna, intercede."

When the beloved Father Faber upon his conversion, changed his outlook upon the world and became a priest of the Catholic Church, though Wordsworth said the world had lost a poet, we Catholics can say that the loss of the outside world was our gain, so many beautiful hymns did he write for all sorts of occasions; among them, of course, special ones to the Blessed Virgin; for this was his logical and tender cry:

"And oh! how can I love thy Son
Sweet Mother, if I love not thee?"

No doubt many children love to sing *Mother Mary, at Thine Altar, Joy of My Heart, O Purest of Creatures*, etc., who are not conscious that Father Faber wrote the words of these hymns. Since the whole United States is consecrated to the Immaculate Conception, we should all find a special significance in that one of Father Faber's hymns which begins:

"O Mother, I could weep for mirth,
Joy fills my heart so fast;
My soul today is heaven on earth,
O could the transport last!
I think of thee and what thou art,
Thy majesty, thy state;
And I keep singing in my heart,
Immaculate! Immaculate!"

With an apology for intruding upon this illustrious company of poets, I ask permission of my readers to bring in this little poem of my own, entitled *A Garland for Our Lady*,

I'd like to weave a garland for our gracious Lady fair;
A garland sweet and dainty, fit to grace her lovely hair.
I'd weave it with devotion and the very greatest care,
And beg her to accept it as my heart's best prayer.

I'd weave it first with lilies, all so stately, pure, and fair,
And then I'd add some roses for their fragrant beauty rare;
For lilies speak of purity, while roses love declare,
And in these heav'nly attributes, none with her can compare.

Then lilies of the valley, too, would find a place beside
Some modest little violets, which also seek to hide;
Fit types of her humility, and for that reason I'd
Have hopes she'd deign to show me how to rid myself of pride.

And then, to match her azure robe, I'd like one little spot
To show the self-same radiance, as if its hue it caught.
And that she may remember me, I've laid this little plot:
Right in the center I would place a blue Forget-Me-Not.

In Boston, Massachusetts, are two outstanding Catholic poets who have penned many tender tributes to the Mother of God. One of these is the Rev. Hugh F.

Blunt, LL.D., the prize-winning poet-priest and author, and the other is the Irish poet, Denis A. McCarthy, LL.D., so popular at home and abroad as writer and speaker. A recent tender poem of Father Blunt's, which, like many of his poems' brings a sudden thrill of delight for its originality, is entitled *Our Lady's Easter*:

"Risen sun on the silent sea,
And Galilee is a golden foam;
But I would I had seen the light on thee
That Easter dawning when He came home.

Risen sun on the temple's stone,
And the temple steps are a ladder of flame;
But I would I had seen the light that shone
Across thy threshold when Jesus came.

Risen sun o'er Gethsemane,
And Calvary is a Thabored place;
But oh, for the glory that fell on thee
From the light of thy risen Jesus' face.

In many places in this country May processions are confined to the churches and city streets; but what a charming picture Dr. McCarthy gives us of May processions in his homeland;

"What is clearer, what is dearer than the children's voices
singing
As they come with banners waving, as they come with
garlands gay
Where the waking bud is breaking and the tender grass is
springing
In our Lady's month of beauty, in our Lady's month of
May!

What is purer or demurer than the fresh young flowerlike
faces?

(Ah, no flowers in all the meadows are so gracious or so
sweet!)

As advancing, softly glancing, through the fragrant wood-
land places.

They approach the shrine of Mary, there to kneel at
Mary's feet!

What is fairer, what is rarer than our Lady's May procession!

What is nearer to a foretaste of a more than earthly bliss!
Ah, no pleasure — ah, no treasure of our later life's pos-
session

Can compare with all the sweetness and the innocence
of this!"

The lasting qualities of these memories in the heart of the poet are shown in another little poem by the same author: *Prayers and Flowers*:

"The flowers that in youth I brought
To deck thy shrine, O Virgin dear
Are turned to dust, are fall'n to naught,
Are fragrance fled, this many a year.

Not so do youthful prayers depart;
The sweet 'Hail Marys' murmured low,
Retain their influence o'er my heart,
Today, as twenty years ago."

These quotations from so many and such varying sources throughout the centuries are but a drop in the ocean of poetic tributes to Mary, Virgin, Queen, and Mother.

A Character Calendar

Sisters M. Fidelis and M. Charitas, S.S.N.D.

Editor's Note. In this month's issue we print a new form of calendar which has great value liturgically and for character development. For each day there are six points:

1. A brief statement about the saint of the day
2. A quotation from the Mass of the day
3. A suggestion from the *Imitation of Christ*
4. A statement of an ideal
5. A practical suggestion for the day
6. A slogan

This material can be used in the upper grades of the elementary school, in the junior high school, and in the senior high school with treatment corresponding to the age of the pupils. The material could be used in the early grades orally.

A very practical way of using the material would be to make it into a bulletin, put it on the "Spiritual Bulletin Board" the day before, and then direct attention to it the following morning. If no time in assembly or otherwise could be formally given over to this material, the bulletin method with specific reference by the home-room teacher would provide an effective use of it.

The work of compiling the calendar has been done by Sister M. Charitas, S.S.N.D., and Sister M. Fidelis, S.S.N.D., both of Messmer High School, Milwaukee, Wis.

Oct. 1. ST. REMIGIUS, Bishop

St. Remigius became archbishop at the age of 22. His pity and charity were boundless. By converting Clovis, the king of the Franks, he made Christians of that whole nation.

Well done, good and faithful servant, because thou hast been faithful over a few things, I will place thee over many things: enter thou into the joy of thy Lord. — *Gospel: Matthew xxv.*

And if thou couldst make a choice, thou oughtest to prefer to suffer adversities for Christ, than to be delighted with much consolation; because thou wouldst more resemble Christ, and be more likened to all the Saints. — *Imitation, Book II.*

Ideal: This saint brought King Clovis into the Church, as you know from your history. He lived as far back as A.D. 533 and has been greatly responsible for the Christianizing of all of France.

Today: Have you ever noticed how very little and insignificant the things are that we "preen our feathers" over? We wonder the world does not stand at attention at our passing in parade. Fourteen hundred years ago, one very holy man converted a nation, and we—??? Think about it today; you will have accomplished something if tonight you can mean what you say when you tell yourself "I am not very important after all."

Slogan: Behold the handmaid of the Lord! — *Queen of Heaven.*

Oct. 2. THE HOLY GUARDIAN ANGELS

It is generally thought that countries, states, cities, families, churches, each have their protecting angel. We all have a guardian angel whose eyes are ever upon us.

Thus saith the Lord God. Behold, I will send My Angel, who shall go before thee, and keep thee in thy journey, and bring thee unto the place that I have prepared. — *Epistle: Exodus xxiii.*

For it is God that overseeth us, and we should exceedingly stand in awe of Him, and walk in His sight wherever we may be, as the Angels do in purity. — *Imitation, Book II.*

Ideal: This whole month is dedicated to the devotion to our Guardian Angel. Also, October has been assigned to honor especially Our Lady of the Rosary. The Rosary, you know, is made up of prayers that have been composed almost entirely by God Himself. If John D. told you personally "Whenever you want anything, just come to me and say 'thus and so,'" what would you do? Our Savior told us "When you pray, say 'Our Father, Who art in heaven,' etc."

Today: Men like St. Alphonsus and St. Bernard have said that no client of Mary has ever been lost. Resolve today upon some definite thing you will do each day in honor of our Lady and make it a life's habit. Also, look up a picture of the Guardian Angel guiding two little children over a bridge, the picture you loved so much when your mother first told you of your Angel at your side. Make yourself realize that you have such an angel still, whether you be waxen four or lofty seventeen.

Slogan: Pray for us, sinners, now and at the hour of our death.

Oct. 3. ST. THERESE OF THE CHILD JESUS (The Little Flower)

"I do not intend to remain inactive in heaven," this saint said on her deathbed, "I wish to go on working for the Church and for souls. — After my death I will let fall a shower of roses."

I confess to Thee, O Father, Lord of heaven and earth, be-

cause Thou hast hid these things from the wise and prudent and hast revealed them to little ones. — *Gradual: Psalms lxx.*

Whoever, therefore, with simplicity of heart shall raise up his intention to God, and disengage himself from all inordinate love or dislike of any created being, he shall be the most apt to receive grace, worthy of the gift of devotion. For the Lord bestoweth His benediction there where He findeth vessels empty. — *Imitation, Book IV.*

Ideal: This little saint is a type of saint who became great by doing little things perfectly. That is all you need do: your duty well.

Today: Try to say your prayers with as little distraction as possible; write each task as neatly as you can, have no spelling mistakes, no crossings over, nor accidental blots. If you happen to make a mistake, keep cool and do not allow anything to make you impatient.

Slogan: Patience hath a perfect work — *St. Paul.*

Oct. 4. ST. FRANCIS OF ASSISI, Confessor

"The more the sublime enthusiast," says Montalembert, "humbled himself and depreciated himself to make himself worthy by humility and men's contempt to be the vessel of divine love, the more, by a wonderful effect of God's grace, men rushed to follow him."

Lo! Francis, he who was poor and lowly, enters, a rich man, into heaven: with their hymns the Angels give him welcome. *Gradual of the Feast.*

Set thyself, then, like a good and faithful servant of Christ, to bear manfully the Cross of thy Lord, for the love of Him Who was crucified for thee. — *Imitation, Book II.*

Ideal: We had one feast of this saint on the seventeenth of September, the Impression of the Five Wounds on his body. Today, we keep the Feast of St. Francis as founder of the Franciscan Order. He called his friars "Jokers of the Lord" and believed that if one was pleasing to God, he could always be happy. St. Francis called all things in nature brother or sister. All creatures made him think of God and seemed to exhort him to praise the Lord as they did.

Today: If you are a live wire, bring a copy of St. Francis' Hymn to the Sun to class and ask your teacher to read. If you believe in "letting George do it," you will miss one of those opportunities you were told the other day would never come your way again.

Slogan: Sun and moon, bless the Lord! — *Ps. Benedicite.*

Oct. 5. ST. PLACID AND HIS COMPANIONS

This saint, when only four years old, was committed to the care of St. Benedict who loved to take Placid with him when God gave him miracles to work. St. Placid became a monk, built a monastery and was put to death by barbarians.

The white-robed army of martyrs praises Thee, O Lord. — *Gradual of the Feast.*

He that seeketh anything else but simply God, and the salvation of his soul, will find nothing but trouble and sorrow. And he who doth not strive to be the least and subject to all, cannot long remain in peace. — *Imitation, Book I.*

Ideal: St. Placid began living in a monastery when he was still a very young child. Being good does not seem to have taken the joy out of his life anymore than it does out of your life, as you notice on days when you make special effort.

Today: Have you ever said to yourself "Some time I am going to get into the habit of going to Mass each morning," etc. Do that right now, today. You will never again be as young as you are today.

Slogan: As the twig is bent, the tree's inclined. — *Pope.*

Oct. 6. ST. BRUNO, Confessor

St. Bruno was gifted both by nature and by grace. He renounced positions of honor and preferment to live a life of retirement and penance in a wild solitude called the Chartreuse, where he founded the Carthusian Order.

Very humbly, we implore, O Lord, the succor of the prayers of Saint Bruno, Thy Confessor: by our evil deeds we have deeply offended Thy Majesty; may his merits and intercession win for us Thy forgiveness. — *Collect of the Feast.*

Look upon the lively examples of the Holy Fathers, in whom shone real perfection and the religious life, and thou wilt see how little it is, and almost nothing, that we do. Alas, what is our life, if it be compared with theirs! — *Imitation, Book I.*

Ideal: Some people are intended to be leaders, others followers. The success of the scheme depends upon each person playing his proper rôle. The successful tragedian would probably make a mess of things if he attempted controlling the lights. St. Bruno was

intended to live the life of a leader. Those men who fell into their rôle as his followers have become saints.

Today: Study your own case today. Can you take direction from others, even of your own age and position? When you assume leadership in any enterprise, can you get response from others without "bossing" them? If you want a test for possible leadership in yourself, find out if it is very easy for you to obey.

Slogan: Neither can he successfully command who has not learned willingly to obey.—*Imitation*.

Oct. 7. THE MOST HOLY ROSARY OF THE BLESSED VIRGIN MARY

To the Queen of the Holy Rosary, Daughter of the Father, Mother of the Son, and Spouse of the Holy Ghost, the Church asks us to offer a triple chaplet, or three crowns of roses which she calls the rosary.

Make us, O Lord, we beseech Thee, to prepare ourselves as is meet, for the offering up to Thee of this sacrifice: and in the mysteries of the most holy Rosary, so devoutly to go over the life, passion, and glory of Thine only-begotten Son, as to be made worthy of His promise.—*Secret of the Feast*.

Where thy treasure is, there also is thy heart. If I love heaven, I love to think on heavenly things.—*Imitation, Book III*.

Ideal: You remember our Lord taught the Apostles how to pray to Our Father. Our Lady taught St. Dominic how to pray the Rosary and asked him to exhort the whole Church to practice this devotion. Need any more be said as to how very much our Lady must love to hear you praying the Rosary? You understand, of course, that the wealth of indulgences attached to the recital of the Rosary can be obtained only on fulfillment of the conditions: state of grace and meditation on the mysteries during the recitation.

Today: Can you manage to recite the Rosary today? It takes fifteen minutes or less. Can you manage that much tomorrow? Do you think you could say it every day? Perhaps you might establish so intimate a relation with Our Lady that you would feel uncomfortable on any day you slighted her. Say the Rosary each day for one week and see if you can stop it after that time.

Slogan: Remember it has never been known that anyone who fled to thy protection was left unaided.—*St. Bernard*.

Oct. 8. ST. BRIDGET OF SWEDEN, Widow

Bridget was born of the Swedish royal family. She was married and brought up her eight children in a holy way. One of them became St. Catherine of Sweden.

Who shall find a valiant woman? Far and from the uttermost coasts is the price of her. The heart of her husband trusteth her,

and he shall have no need of spoils. She will render him good and not evil, all the days of her life.—*Epistle: Book of Wisdom, xxxi*.

Prepare thyself to suffer many adversities, and divers evils, in this miserable life; for so it will be with thee, wherever thou art, and so indeed wilt thou find it, whosoever thou hide thyself.—*Imitation, Book II*.

Ideal: The mother of a large family, St. Bridget became a great saint by doing her duties well. Her duties were principally those of a faithful wife and good mother. She did this so successfully that her eight children are honored as saints. She herself became a Nun after her husband died and her children had all been provided for.

Today: As the year goes on you will find that among the saints are mothers of large families, farmers, monks, merchants, soldiers, students, boys and girls in the fourth grade, seventh grade, and high school. Do each duty today as if you were a finished saint and did not want to spoil your record; then, keep that up tomorrow and do not ruin things the day after. You may die the day after tomorrow and you will be very glad for two days of saintliness.

Slogan: As the tree falleth, so shall it lie.—*Our Savior*

Oct. 9. ST. DIONYSIUS AND HIS COMPANIONS, Martyrs

St. Denis was the first bishop of Paris. No sacrifice was ever too great for him when there was question of the good of souls. He is one of the fourteen Auxiliary Saints.

Let the people show forth the wisdom of the saints, and the Church declare their praise; and their names shall live unto generation and generation.—*Introit: Ecclesiasticus xlv*.

Turn all occasions to thy spiritual profit, so that all the good examples thou mayest see or hear of may stir thee up to imitate them.—*Imitation, Book I*.

Ideal: This saint is a great patron of the French. He was the first bishop of Paris. After laboring among the people there for a long time, he was martyred by the pagans whom he had hoped to convert.

Today: Do you find it hard to have people misinterpret your best intentions and say horrid things about you when you have meant very well? Cheer up; you have never been put to death by people for whom you are giving your life.

Slogan: You have not resisted unto blood.—*St. Paul*.

Oct. 10. ST. FRANCIS BORGIA, Confessor

After providing for the settlement of his children, St. Francis entered the Society of Jesus, where despising all honors, he made a vow out of humility to refuse all dignities.

October 2 --Holy Guardian Angels

LITURGICAL BULLETIN:

It is generally thought that countries, states, cities, families, churches each have their protecting angel. We all have a Guardian Angel whose eyes are ever upon us.

Thus saith the Lord God: Behold, I will send My Angel who shall go before you, and keep you in your journey, and bring you unto the place that I have prepared.

Epistle: Exodus XXIII

For it is God that overseeth us, and we should exceedingly stand in awe of Him, and walk in His sight wherever we may be, as the Angels do in purity.

Imitation of Christ: Bk. I



IDEAL:

This whole month is dedicated to the devotion to our Guardian Angel. Also, October has been assigned to honor especially Our Lady of the Rosary. The Rosary, is made up of prayers that have been composed almost entirely by God Himself. If John D. told you personally "Whenever you want anything, just come to me and say 'Thus and so', what would you do? Our Savior told us "When you pray, say 'Our Father who art in Heaven' etc"

TODAY:

St. Alphonsus and St. Bernard have said that no client of Mary has ever been lost. Resolve today upon some definite thing you will do each day in honor of Our Lady, and make it a life's

habit. Also, look up a picture of the Guardian Angel guiding two little children over a bridge, the picture you loved so much when your mother first told you of your angel at your side. Make yourself realize that you have such an angel still, whether you be waxen four or lofty seventeen.

S L O G A N:

Pray for us, sinners, now and at the hour of our death. --Hail Mary

O Lord Jesus Christ, Who art both the reward and the pattern of true humility; we beseech Thee that, even as Thou madest blessed Francis follow gloriously in Thy footsteps by spurning earthly honors, so Thou wouldst suffer us also to become his companions alike in following Thee and in his glory.—*Collect of Feast.*

It is vanity, therefore, to seek perishable riches and to trust in them. Vanity, also it is, to court honors and to lift up oneself on high.—*Imitation, Book I.*

Ideal: Francis Borgia was a grandee of Spain. The sight of the transformation in the beautiful countenance of Queen Isabella by death brought home to him the vanity of earthly things and he resolved to leave the world and become a Religious.

Today: If you say to yourself "I think I shall go out to the country to see the lovely leaves that are so wonderful this fall," you will never go at all if you wait till the first week in December to see them. Why? Because your opportunity is gone. The leaves simply don't wait. This account of St. Francis Borgia is meant to inspire you to set about being a saint. *Be one today!*

Slogan: Today I begin.—*Motto of St. Ignatius.*

Oct. 11. ST. TARACHUS AND HIS COMPANIONS

Three times the young men in this group were tortured for their faith. When they were thrown into a cage with wild beasts, the animals crouched at their feet. Gladiators were ordered to put the saints to death.

Therefore shall they receive a kingdom of glory and a crown of beauty at the hand of the Lord: for with His right hand He will cover them, and with His holy arm He will defend them.—*Epistle: Wisdom v.*

A good life maketh a man wise according to God, and giveth great experience.—*Imitation, Book I.*

Ideal: Have you ever noticed how much alike a crowd of boys soon become? Either they get like their "gang" or they keep away from them. St. Tarachus was the ring leader of a wonderful crowd. They all became just like their leader or he would not have them about.

Today: Either you are like your crowd or your crowd is like you. Which? Have you ever seen one of these mantle mottoes that reads "Christ is the silent listener to every conversation?" Watch your conversation today so that anything you say or to which you listen might meet with approval by Christ.

Slogan: "The mouth speaketh the fullness of the heart."

Oct. 12. ST. WILFRED, Bishop

"A quick walker, expert at all good works, with never a sour face." As a bishop he had to combat the passions of wicked kings and the errors of holy men; yet the battle he fought was won.

Behold a great priest, who in his day pleased God. There was not found the like to him, who kept the law of the Most High.—*Gradual: Ecclesiasticus xlv.*

They were aliens to the world, but they were very near and familiar friends of God.—*Imitation, Book I.*

Ideal: You would have liked St. Wilfred had you lived at his time and known him. He was energetic and, once he saw what was to be done, he lost no time getting the work done and done well. You know the little saying about an idle mind being the devil's workshop. When you dally about, the tempter soon finds a way to give you something to do at once. "Steal a march" on him by being always so busy doing what you should that he may never catch you idle.

Today: It is Columbus' Day besides. How far would Columbus have gone with his dreams if he stopped at "Now, I believe if someone sailed west, he would come upon the eastern side." He would have died at the pier. Do you admire St. Wilfred and Christopher Columbus? Be like them! DO THINGS!

Slogan: Know you're right; then, go ahead.—*Anonymous.*

Oct. 13. ST. EDWARD, King and Confessor

It is said of St. Edward that all who approached him endeavored to regulate their lives according to his. He was called the father of the poor and of orphans.

Blessed is the man that is found without blemish and that hath not gone after gold, nor put his trust in money nor in treasures.—*Epistle: Ecclesiasticus xxxi.*

The noble love of Jesus impelleth us to do great things and excite us always to desire that which is the more perfect.—*Imitation, Book III.*

Ideal: This was Edward III, the predecessor of William the Conqueror. We do not ordinarily think of kings and great magistrates as being great saints at the same time, because we think they must necessarily be so busy, they have no time to serve God. How queer! What is serving God? It is doing our duty as well as we can, and doing that duty to please God, or because we love God and naturally want to do all things as He would like us to do them.

Today: This idea of "doing one's duty" is getting monotonous. Try to think of it this way: Imagine our Lord meeting you right here and now and saying: "I have several little tasks I want done today. This particular list of little tasks I should like you to do, if you will." Have you the heart to do any of them slovenly, or

to omit one or the other entirely? He will know the record this evening.

Slogan: Whatever you do, do with your might:

Things done by halves are never done right.

Oct. 14. ST. CALLISTUS, Pope, Martyr

This pope instituted the Ember-Day fasts. He reigned during the troublesome days of persecution. Instead of living at the Vatican, he lived among the poor. He was martyred on October 14.

Every high priest taken from among men is ordained for men in the things that appertain to God, that they may offer up gifts and sacrifices for sins.—*Epistle: Hebrews v.*

Be ready on thy part to bear tribulations, and account them the greatest consolations: for the sufferings of this life are not worthy to be compared with the glory to come, although thou alone couldst suffer them all.—*Imitation, Book I.*

Ideal: Though this man had been raised to the highest position a man can hold, he remained very simple in heart, thus meeting the requirement our Savior set up when He said: "Unless you become as little children, you shall not enter into the kingdom of heaven."

Today: Look for the poem "The Boy and the Angel" by Robert Browning and read it today. The notes will probably help you understand it. Otherwise you can understand it by thinking about it while you read. Let it be an inspiration to you to do your best, no matter what your task.

Slogan: Life is a bundle of little things.—*Holmes.*

Oct. 15. ST. TERESA, Virgin

St. Teresa is the only woman who bears the title Doctor of the Church. She converted thousands by her prayers. The Infant Jesus appeared to her and called Himself Jesus of Teresa.

Graciously hear us, O God Our Savior; that as we rejoice in the festival of Thy blessed virgin Teresa, so we may be fed with the food of her heavenly teaching and grow in loving devotion towards Thee.—*Collect.*

Drink of the chalice of the Lord lovingly, if thou desirest to have part with Him.—*Imitation, Book II.*

Ideal: St. Teresa of Spain is the kind of saint you must know very well. There are so many lovely things in her life. Bring a *Life of St. Teresa* to your teacher and ask to have it read in class, or look up the life yourself and ask to tell it to the class. She is one of the most interesting persons in heaven, and you must know all about her.

Today: The outstanding feature about St. Teresa is her intense love for our Lord. When you think very much of anybody, you feel you can't do enough for them. St. Teresa felt that way toward our Lord. She wanted never to die, but to live on and suffer real pain of every kind to prove her love for Christ. Don't express even one complaint today, but watch for opportunities to do things you find rather hard to do and offer them as proofs of your love for our Savior. Perhaps you are not very brave.

Slogan: But the greatest of these is charity (love).—*St. Paul.*

Oct. 16. ST. GALL, Abbot

St. Gall was born in Ireland. As a young priest he left Ireland for England and then for the continent. He settled near Lake Constance where he converted many to the faith.

He asked life of Thee, and Thou hast given him length of days for ever and ever.—*Gradual: Psalm xx.*

Thou knowest what is expedient to be given to each; and why this one hath less, and the other more, is not ours to decide, but Thine, with whom are determined the merits of each.—*Imitation, Book III.*

Ideal: When you read of these heroic missionaries who left their own country to labor for God in a strange country, you probably feel fired to do something heroic too. To observe silence, for instance, at proper times, to study a lesson you dislike, to eat a bit less of something at table that you like very much; to do these things without letting anybody notice, is heroic.

Today: Try any one of the things noted in the paragraph above and see if the effort hurts. Notice, too, what a comfortable feeling it gives you tonight if you will have been faithful to the practice all day.

Slogan: Sacrifice is the measure of love.—*Benson.*

Oct. 17. ST. HEDWIGE, Widow

This saint was the wife of Henry, Duke of Poland, the mother of six children. She assisted at Mass every day, served the poor at table in person, and took care of the sick.

She hath looked well to the paths of her house, and hath not eaten her bread idle. Her children rose up and called her blessed: her husband praised her.—*Epistle: Book of Wisdom, xxxi.*

They shall gain great freedom of mind, who for Thy name enter upon the narrow way and relinquish all worldly care.—*Imitation, Book III.*

Ideal: You notice this saint was a very busy housekeeper. She managed somehow to attend to her work, look after her six children, and still to have time to attend Mass each morning and to wait on the poor and sick.

Today: It is said one never knows how much one can do

until one must. If you want badly enough to attend Mass each morning, or to receive the sacraments, often you will find a way to do so. Do you want to?

Slogan: Where there's a will, there's a way.

Oct. 18. ST. LUKE, The Evangelist

St. Luke, by profession a physician, was a companion of St. Paul on his missionary travels. He is symbolically represented as an ox because he begins his Gospel with the account of the priesthood of Zacharias and because the ox was usually the victim in the sacrifices of the old law.

Grant, we beseech Thee, O Almighty God, that the great gift we have received from Thy holy altar, may through the prayers of the blessed Luke, Thine Evangelist, sanctify our souls and be our reliance. — *Postcommunion.*

If only thy heart were right, then every created thing would be to thee a mirror of life and a book of holy teaching. — *Imitation, Book II.*

Ideal: Physician and painter that he was, you notice the little details he gives in the Gospel story. For instance, he is the one who tells that our Lord slept on a pillow that night in the boat. As you read his Gospel, you find he seems to paint the pictures for us, to help us live with our Lord as we read the story.

Today: Try to imagine what it would mean to you if you knew nothing of the loveliest story in the world, the story of Christ's life on earth. Then, say a prayer of thanksgiving, first for your faith, and then for the sanctity and skill of St. Luke in writing his version of the story of Jesus among men.

Slogan: These things are written that, believing, you may have life. — *St. John.*

Oct. 19. ST. PETER OF ALCANTARA, Confessor

St. Peter was a Franciscan. His penances were extraordinary. After his death he appeared to St. Teresa and said: "O blessed penitence which has earned for me such great glory."

Brethren, the things that were gain to me, the same I have counted loss for Christ. — *Epistle: Phil. iii.*

Hold fast this short and perfect word: "Forsake all, and thou shalt find all; relinquish desire, and thou shalt find rest." — *Imitation, Book III.*

Ideal: Whenever a saint is said to have been a confessor, that means that he lived a holy life, but did not die a martyr. It does not always mean that he was a confessor as we usually think of that term. Today's saint was both, a holy man who did not die a martyr and a confessor as we understand that term. He was the confessor of the lovely St. Teresa you know so well from four days back.

Today: St. Peter was responsible for the sanctity of St. Teresa to the extent that he helped her on toward a greater love for God. By touching your cap when you pass a church, or by making a careful sign of the cross or genuflecting very devoutly, you may inspire someone to do the same; you become responsible for the act of virtue that person subsequently makes when he copies you.

Slogan: That men may see your good works and glorify your Father in Heaven. — *Our Lord.*

Oct. 20. ST. JOHN CANTIUS, Confessor

St. John was a graduate of the University of Cracow where he received all the academical degrees. He taught several years at this university. Generously he shared his meals and the contents of his wardrobe with the poor. He is especially invoked in cases of consumption.

The compassion of man is toward his neighbor; but the mercy of God is upon all flesh. — *Ecclesiasticus xviii: Introit.*

The more thou knowest, and the better, so much heavier will thy judgment therefore be, unless thy life be also holy. — *Imitation, Book I.*

Ideal: A university man, who taught at the university during the day, he went about among the poor at night and tried to aid them in every way.

Today: Very small minds easily get "stuck up" when they think they have a little more education than those among whom they live. That is because it takes so very little to fill such minds to running over. If you want to do any real good in the world, you must first make people like you; but nobody likes a person who assumes superiority. Watch your thinking today and find if ever you think "Dear me, I'm glad I am not like so-and-so."

Slogan: He that exalteth himself shall be humbled. — *Our Lord.*

Oct. 21. ST. URSULA, Virgin and Martyr

Saint Ursula, in company with many other British maidens, fled from England to the continent during the Saxon invasion. In the vicinity of Cologne she founded a girl's school. When attacked by the Huns, she and her companions courageously gave their lives for their faith and chastity.

After her shall virgins be brought to the King: her neighbors shall be brought to Thee with gladness. — *Gradual: Psalm xlv.*

I will give thee for this short labor a reward eternal, and for transitory confusion glory that is infinite. — *Imitation, Book III.*

Ideal: These young women rather gave up their lives than commit sin, or give up their faith. How much can you stand if

someone tempts you to do something against your conscience and calls you a poor sport or a "fraidy cat"?

Today: There is no nobility in accepting a dare. When you are asked your opinion on certain things, do you say what you think, or do you say what you think the questioner wants you to say?

Slogan: Only the good are brave.

Oct. 22. ST. HILARION, Abbot

At the age of fifteen this saint broke all home ties and went to live in the desert with St. Anthony. The aim of his life was to do good to others and to remain unknown.

Beloved of God and of men, whose memory is in benediction. — *Epistle: Ecclesiasticus xiv.*

It is a great honor, a great glory, to serve Thee, and to despise all things for Thee. For they who willingly subject themselves to Thy most holy service shall have great grace. — *Imitation, Book III.*

Ideal: Only fifteen, and he left home to become a hermit. Ordinarily, we don't mind doing great things once in a while, but we do want to get the credit for it, and we see to it that the world knows we have done this and that.

Today: Just how many chances can you "sneak" today to do nice things for other people, for your parents first of all, without letting them know who did it?

Slogan: When thou dost an almsdeed, stand not in the marketplace. — *Our Lord.*

Oct. 23. ST. THEODORET, Martyr

Rather than make a compromise in matters of religion, St. Theodoret suffered a cruel martyrdom. He threatened his judge with the judgment of God. A little later the judge died.

For thou hast prevented him with blessings of sweetness

Thou hast set on his head a crown of precious stone. — *Introit: Psalm xx.*

No man is fit to comprehend heavenly things who hath not resigned himself to suffer adversities for Christ. — *Imitation, Book II.*

Ideal: St. Theodoret died for his faith. You may never be called upon to die for your faith, but you are expected each day to live for it.

Today: If your neighbors did not know you are a Catholic, is there anything about your life that would lead them to surmise as much? Be very careful about your conduct on the street and among people. A Catholic is always under very severe scrutiny. You can be a missionary without going into foreign parts.

Slogan: Thy kingdom come. — *The Our Father.*

Oct. 24. ST. RAPHAEL THE ARCHANGEL

St. Raphael, a name meaning "God heals," was sent by God to cure Tobias. He is one of the seven spirits who always stand before the Lord and offer Him the incense of their adoration and that of men.

May the angel Raphael, physician of our salvation, help us from the heights of heaven, heal all diseases and guide our faltering steps toward the true life. — *Hymn at Lauds.*

Lo! heaven and earth, which Thou hast created for the service of man, stand prepared, and daily perform whatsoever Thou hast commanded. And this is but little; for Thou hast also created and appointed angels for the service of man. — *Imitation, Book III.*

Ideal: About this time in September we had St. Michael. Raphael is the angel who accompanied Tobias on his journey. He is a patron of travelers, and as we are all travelers through life, it is well to call on St. Raphael, especially when we are about to make important decisions.

Today: Say a prayer today to St. Raphael for the grace to know your vocation in life and also a prayer for the grace of perseverance in God's grace.

Slogan: He hath given his angels charge over thee.

Oct. 25. SS. CRISPIN AND CRISPINIAN, Martyrs

These two brothers were missionaries in France. During the day they preached and at night they worked at making shoes. The example of their holy lives converted many to the faith.

In the sight of the unwise they seemed to die; and their departure was taken for misery; and their going away from us for utter destruction: but they are in peace. — *Epistle: Wisdom III.*

Out of Me both little and great, poor and rich, as out of a living fountain, draw living water; and they who freely and willingly serve Me shall receive grace for grace. — *Imitation, Book III.*

Ideal: These two men were shoemakers, if you please. During the day they worked for souls and at night they mended soles. Because they were so industrious and pious, they converted many to the faith.

Today: Does not the example of all this galaxy of saints set you on fire to be a saint in your particular occupation? You can be a saint running an oil station or a millinery shop. Just love God and your neighbor. If you truly love God and your neighbor, you will keep all the Commandments.

Slogan: On these two commandments depend the whole law and the commandments.—*Our Lord.*

Oct. 26. ST. EVARISTUS, Pope and Martyr

St. Evaristus was a Greek by birth. He was the first pope to create cardinals. He suffered martyrdom under Trajan.

Blessed is the man that endureth temptation: for, when he hath been proved, he shall receive the crown of life.—*Epistle: James i.*

Now the way of man is not always in his own power, but it belongeth to God to give and console when He willeth, as much as He willeth, and whom He will, just as it shall please Him and no more.—*Imitation, Book III.*

Ideal: Head of the church, he gave his life for his faith. Our Lord had said "They have persecuted Me, they will persecute you." These men felt honored when they could suffer something for their faith. Do you?

Today: When things go a bit roughly with you, try to think that you deserve much worse, and remember that others have suffered far more than you would be brave enough to bear.

Slogan: To suffer or to die.—*St. Teresa's motto.*

Oct. 27. ST. FRUMENTIUS, Bishop

A pirate crew captured the ship on which St. Frumentius was sailing to Ethiopia. All the passengers were put to death but the saint and his brother. They were saved because of their wit.

Watch, because you know not what hour your Lord will come.—*Gospel: Matthew xxv.*

I am he who teacheth men knowledge, and who giveth a more clear understanding to little ones than can be taught by man.—*Imitation, Book III.*

Ideal: St. Frumentius saved his life from the pirates when he was captured by them, by being funny and witty. You remember about St. Francis calling his men Jokers of the Lord. St. Paul says that "the Lord loveth a cheerful giver" and St. Francis de Sales, "You can catch more flies with a spoonful of honey than with a barrel of vinegar."

Today: Be just as cheerful as you can all day. If it rains when you wanted to go hunting, smile anyway, and be glad it is fine for those who want to fish.

Slogan: Whatever way the wind doth blow,
Some heart is glad to have it so.

Oct. 28. SS. SIMON AND JUDE, Apostles

St. Simon was called Zelotes. With untiring zeal he brought many souls to Christ. St. Jude is popularly invoked as the Saint of "impossible cases."

Their sound went forth into all the earth; and their words to the ends of the world.—*Offertory: Psalm xviii.*

For he that loveth God with his whole heart, feareth neither death, nor punishment, nor judgment, nor hell; for perfect love giveth secure access to God.—*Imitation, Book I.*

Ideal: You do not know much about these two men, nor does anybody, and yet they were Our Lord's Apostles. The world need not know much of you, if only Our Lord thinks well of you.

Today: Try to imagine a case in which you are misjudged of something. Store up courage now to bear that patiently should it ever happen (and it will), and take comfort in the fact that Our Lord knows better.

Slogan: And only the Master shall praise us
And only the Master shall blame.—*Kipling.*

Oct. 29. ST. NARCISSE, Bishop

To help people out of a difficulty, this saint once changed water into oil. God protected this saint by visibly punishing those who wished to harm him.

I have found David My servant, with My holy oil I have anointed him: for My hand shall help him, and My arm shall strengthen him.—*Offertory: Psalm lxxxviii.*

There is no man in the world without some trouble or affliction, be he King or Pope.—*Imitation, Book I.*

Ideal: Like the miracle Our Lord worked to help people out of an embarrassment, this saint changed water into oil for people who needed it. Of course, that kind of miracle is going on each day in nature about us.

Today: Do you ever stop to say "Thank you, Lord, for the lovely weather, or for my darling parents, or for the beautiful stars?" You complain often enough when the weather is not as you would have it. Make up for some of that lack of balance today.

Slogan: For, all things great or small,
The good God made them all.

Oct. 30. ST. MARCELLUS, The Centurion, Martyr

A distinguished captain in the army of Trajan, this fearless soldier of Christ refused to sully his honor. Unflinchingly he suffered death for his faith.

He kept him safe from his enemies, and defended him from seducers, and gave him a strong conflict, that he might overcome and know that wisdom is mightier than all.—*Epistle: Wisdom x.*

Give all for all; seek nothing; call for nothing back; stand purely and with a full confidence before Me, and thou shalt possess Me.—*Imitation, Book III.*

Ideal: Another Roman soldier, who knew how to handle a sword for his emperor when that was the thing to do and how to bend his neck to the sword when that was the right thing.

Today: Always, we must come back to the same chorus of the old song: Be a saint by doing what you should when you should. Do it today!

Slogan: Do the duty that lies nearest thee.

Oct. 31. VIGIL OF ALL SAINTS. FEAST OF ST. QUINTIN, Martyr

Finding St. Quintin proof against promises and threats, the persecutors tortured him barbarously. Amidst his sufferings, he prayed for others.

If any man will come after Me, let him deny himself and take up his cross and follow Me.—*Communion: Matt. xvi.*

Ideal: The lovely month of October is over. Have you had the heart ever to omit the Rosary? How do you feel about it now? And your Guardian Angel? When he compares notes with the other angels of this school, is he embarrassed to death or does he go right to the head of the rank with the best protege of all?

Today: Of course, this is Halloween, and you want to have some fun. Do have it and "loads" of it, but have the kind that your angel will join and that our Lady and Our Lord may look on in satisfaction.

Slogan: I shall never pass this way again.

THE LAST SUNDAY OF OCTOBER, CHRIST THE KING

Feast of the Kingship of Our Lord Jesus Christ—This feast was instituted at the end of the Holy Year of Jubilee by His Holiness Pius XI. This feast sets the crowning glory upon the mysteries of the life of Christ already commemorated during the year.

Ruler of all from heaven's high throne,
O Christ, our King ere time began,
We kneel before Thee, Lord to own
Thy empire o'er the heart of man.

—*Second Vespers of the Feast: Hymn.*

For the sake of Jesus, we have taken up the Cross; for Jesus' sake let us persevere in it. He will be our helper, Who is our Captain and Forerunner. Behold our King marcheth before us, Who will fight for us.—*Imitation, Book III.*

Ideal: Just before the Grand Review which our King, the King of kings, is to have on the first of November, He Himself holds a reception. Always He is the meek and humble Christ, going about among men in the hidden guise of the Eucharist. Even today He makes no sound. What glory shall come to Him, must come through the spontaneous offering of His loyal subjects. And shall we not glorify Him?

Today: Will you not glow with pride today to be a follower of Christ? Let there be an exultation in your prayers today. Let them be prayers of thanks and praise. Let your prayers be offerings of your heart, of your whole being to Him. It is little to offer. None but your loving King would want you (knowing you as only He does), but He does. Do not permit Him to say "Son, give Me thy heart." Offer it to Him. This one day, be all His. Have no time for anyone, for anything else in the world, but for your King. You are on private duty today for Heaven's King, for *your* King; you cannot be requisitioned by even a subaltern officer, much less by any mere private.

Slogan: My King and my God!



The Quest for Culture

Humanism, properly understood, is, I believe, the only antidote for the poison of mechanism which is making our civilization one vast machine for production and consumption. But it must be humanism, not a cult, not a refusal of life, as it is in favor of life as it is deduced from books. That life is out of control now is notorious, but it will never be brought back by cursing from a hilltop. It is better to ride the machines than pretend that they can be disinvented; wiser to guide a civilization than to oppose it utterly. A true humanist will first of all prize what he can find of worth in his own times, remembering that no age was ever golden. He will be more eager to encounter the vitality of the creative spirit wherever and however it is manifested than to set up his categories, even though he will never confuse intensity with greatness or be content with mere impressionism. Well aware of what has been best in the past, he will meet the present with open eyes, holding his principles as a man holds a line of poetry in his mind, ready for the new world which will bring the verse to life.—*Henry Seidel Canby.*

Practical Aids for the Teacher

Editor's Note. On these pages we shall present summaries of and quotations from recent articles and books on the practical problems of the classroom teacher and administrator.

A special invitation is extended to Catholic teachers, supervisors, pastors, and principals to contribute to these the interesting results from projects they have developed in their classrooms.

Oral Reading

In all subjects, oral reading is desirable and necessary for stimulation of interest, explanation, enjoyment, information, self-expression, and inspiration. The essential is "relevancy to the child's needs," says Pauline Ehbets in *Teaching of Oral English* (pp. 17-19).

"The greatest need at the present time is assimilation. People are continually reading, skimming over facts; there is, however, little assimilation."

The material chosen should meet the pedagogical needs of the child, be marked by simplicity of thought and feeling, and employ familiar words. It should be good in itself.

The kind that "interprets to the child the more impressive facts of his own life, and those great abiding facts of nature and human life that comes within the range of his notice and understanding."

The classics should be used in preference to other material, as they become suitable.

Material should be short rather than long, because the child's span of attention is short. Its fitness depends partly on the treatment of the material, on what is emphasized, and what is slighted. Different treatment is advisable, according to age and grade. Its greatest opportunity is to develop ideals, attitudes, and standards. The real test is: "Has the work depressed or braced the mind and character of the pupil? Has it developed power? In what attitude toward the subject has the pupil been left?"

The reading matter should be new to the class, and there should be a reason for using it. There should be the "audience" situation. The reading should be prepared before hand if possible. The reader must have a definite purpose, such as to express his opinion, or to give information needed, or to give enjoyment. The class should have a motive in listening.

Avoid by all means the reading over and over to the point of boredom, the familiar matter of the class reader. These class readers are valuable for drills, study, reference, testing, checking up; but this work should be restricted to fundamentals that need to become matters of habit, and should make the children conscious of growing facility and power. "The stilted, mechanical, droning, and sing-song ways of reading which prevail in many of our schools are simply the reflex of the lack of motive."

As to method, there are two schools, one that believes that mechanics and technical facility must come first, the other that insists that to master thought must be the first essential. The thought, or sentence, is the unit of our language, and is to the child, far easier to master than the isolated word. Actually one method does not exclude the other, and both must be used by the teacher.

In practical teaching, it is best to separate these two ends — thought getting should not be interrupted by mechanics. Mechanics should come before or after the reading lesson. On the other hand, mechanics are interesting in themselves to

children, as tests of their facility and power. Children should be led to feel that mechanics are useful tools, and that the gradual accumulation of and facility in the use of these tools throughout the grades makes possible a richer and more stimulating field of activity. Some points to keep in mind are:

1. An oral reading lesson is not a language lesson nor a knowledge lesson.

2. Do not burden it with technical work, nor dissect it.

3. Do not preach, nor wander far afield. Subdue illustration to the subject.

4. Do not overwork the dictionary. We get meanings through familiarity, not through analysis. This does not mean not to use a dictionary.

5. Keep discussions on the plane of the tone and style of the lesson. Do not vulgarize nor prose.

6. Use the language of the lesson freely, and get the pupil to do so. To familiarize expressions increases vocabulary.

7. Keep parts of lesson distinct. Work for a definite point — construction, comment, or good reading. Try to make one such point.

A Minimal Spelling List

The minimal spelling list is a useful instrument for avoiding waste of time and effort in elementary teaching and for preparing pupils to handle that important tool subject — spelling — according to their age and ability. The present list of words for grade 3A contains 251 words and for grade 3B 285 words. The list has been developed on the basis of extensive research by the New York City Bureau of Reference, Research, and Statistics.

Suggested Minimal Spelling List, Grade 3A

(Concluded from September)

cave	kill	right	washed
chase	killed	roll	weed
children	knew	root	week
Christmas	knife	rope	wet
church	lace	row	wheel
city	lady	rug	where
clean	lake	sack	which
climb	lamb	salt	while
close	lamp	save	wide
cloth	lap	seat	wild
comb	last	seen	winter
coming	laugh	sell	wish
cool	leave	send	without
cost	less	set	would
count	letter	shade	wrote
cover	line	sharp	yard
cream	lock	sheep	yellow
crow	lose	sheet	

Suggested Minimal Spelling List, Grade 3B

able	eleven	minute	smell
act	empty	money	smile
age	enter	month	snake
ahead	evening	moved	sorry
answer	family	moving	soup
anyway	feel	Mr.	speak
apron	fellow	Mrs.	spend
aside	file	music	spoke
August	finger	nearly	squirrel
aunt	fire	need	stair
autumn	fit	nobody	start
bare	fixed	noise	state
base	flat	none	steam
bean	flour	nor	steep
beat	forgot	note	stir
because	fork	obey	

become	fort	o'clock	stockings
began	freeze	oil	stole
belt	friend	opened	stories
berry	fruit	orange	storm
beside	funny	outside	straw
besides	fur	pack	strike
bind	gas	pain	study
birthday	getting	paint	sugar
blame	glass	pair	sunshine
blind	glove	peanut	sure
board	good-by	people	swept
born	grand	picture	tent
bottom	grandma	pile	tenth
bought	grew	pipe	test
branch	guess	plate	third
brass	happen	pole	thirty
break	hate	pond	thought
brought	heard	porch	thread
brown	helped	post	through
built	hoarse	pound	throw
bundle	hook	price	Thursday
burn	hose	prize	tire
busy	hour	pump	tooth
called	hurry	pure	touch
camp	isn't	quart	tried
cast	jail	queen	trip
cattle	July	quiet	truly
caught	kick	rainy	tenth
check	kindly	reach	truth
chicken	kitten	reading	Tuesday
choose	knee	ready	twelve
chop	knock	ribbon	twenty
class	lawn	roof	twice
cloud	lazy	rush	ugly
club	lead	safe	uncle
coal	leaf	sail	used
color	leaves	sake	wagon
copy	leaving	Saturday	wait
corner	led	scream	wasn't
cotton	lemon	sea	watch
couldn't	lesson	second	whenever
cousin	lie	self	whip
crack	life	September	wife
crawl	looked	shake	willing
curl	loud	shape	win
danger	lovely	shed	wise
date	loving	shine	won't
didn't	making	shirt	wool
died	mark	sight	wore
dinner	master	sink	world
doesn't	matter	sitting	writing
dozen	meal	sixty	yell
drown	melt	skate	yesterday
early	mend	sleepy	yourself
earn	mile	slipped	
earth	mind	smart	

Material for Silent Reading

The first requisite for rapid, intelligent silent reading is the use of interesting, well-written, attractively illustrated material, says Miss Beulah M. Kohler in her *Course of Study in Reading* (page 24).

There is an abundance of interesting, fanciful narrative material available for use in the primary grades, and many of the newer books contain much factual material. Narrative material read for pure pleasure is the logical kind of silent reading for the first-grade child because it is the simplest and most interesting. However, much of the reading demanded in school and outside life is of a factual nature. Therefore, factual material should also be used for silent-reading purposes even in the first grade. Such a series of readers as *The Silent Reading Hour*, or Gordon and Hall's *Nature Stories for Children*, present an abundance of factual material written in an interesting "narrative" style. This material is excellent as a transition between fanciful narrative material and material of a purely factual nature. Some strictly factual material should be used, however, in the first grade if children are to be expected to handle it independently in the later grades. The new *Lippincott Silent Reader* furnishes material

of a strictly factual type arranged for silent-reading treatment in Grade III. There should be, also, in the primary grades careful, accurate reading in connection with supplementary seatwork exercises. Work of this type should not, however, be allowed to interfere with the information of habits of rapid silent reading of narrative material for pleasure and profit.

Speed Tests. Pictures with corresponding slips may be put into a manila envelope. In carrying out this silent-reading exercise, the envelopes may be passed to the pupils who compete in seeing which row the most children can correctly place the slips on their pictures.

The teacher prepares flash cards on which she writes questions. She rapidly flashes these cards and alternately calls upon pupils in two sections to answer the questions. A score is given for each correct answer, and the side having the highest score wins the game.

Personal History Questions. What is your name? How old are you? Where do you live, etc.?

Personal Questions. Do you like to go to school? What color is your hair? What are you going to do when you grow up? Etc.

Health Questions. Do you sleep with your windows open? Do you drink milk every day? Etc.

Yes and No Questions. Do rabbits have wings? Do dogs like meat? Can a table talk? Etc.

The teacher writes upon the blackboard a series of statements telling the children what to look for as they read a new lesson. The result of their study may be checked later in a discussion in which children give their answers and read orally the parts of the selection that prove their answer. For example: "The Dog in the Manger."

What to find out: (1) Why the ox was in a hurry to get to the manger. (2) What the dog did. (3) What the ox saw in the manger. (4) Why the ox thought the dog should give him the hay. (5) What was finally done about it? (6) Whether the dog was selfish or unselfish, and why you think so.

Completing Sentences. The teacher prepares a set of cards, writing on each card a series of sentences with one word missing in each sentence. The children copy the sentences and supply the missing word. If 25 different cards are prepared, they can be used on 25 different occasions, the same individual using a different card each time. If the cards are numbered, it will be easy for pupils to keep a record of the cards they have previously used. Such sentences as the following may be used: A cat has four legs and two _____. A squirrel has a long bushy _____. A wagon has four _____.

Drawing and Coloring. Children enjoy any activity in which use is made of colored crayons. Many attractive silent-reading lessons can be developed in which the responses are made by drawing something.

In the lower grades the teacher may put directions on the board for drawing objects mentioned or characters taking part in a story, as in "Chicken Little": Draw Chicken Little. Color Chicken Little yellow. Draw Henny Penny. Color Henny Penny brown.

The teacher prints on the board several phrases containing words previously studied, such as: A kite in a tree, a bird in a nest, a basket of eggs, two pigs in a pen, a dog eating a bone, a boy feeding the birds. The children draw a picture to illustrate each phrase. The row having the most correctly done in a given time wins the game.

Because of their instinctive interest in puzzles, children enjoy carrying out puzzling directions to draw something, just for the sake of solving a puzzle. For example: Draw a hill. Put a brown house on the top of the hill. Draw a tall green tree beside the house. Make a brown nest in the tree. Put four blue eggs in the nest.

Write riddles on the board and let children draw their answers: I am made of wood. There is something long and black inside of me. Children write with me. (Answer—pencil.)

Motivating the Lesson. The teacher writes on the board a series of questions or incomplete statements pertaining to a new lesson, and after each one she writes two or three possible answers, such as: The Little Red Hen found a grain of corn, barley, wheat. She made it into a cake, pie, bread.

The children read the story to find out which of the several words is the right one. In the lower grades, where the children cannot write well, the result of their study can be tested by means of a contest in which the pupils of opposing sides are called upon to give an oral response.

A Project on Japan

A very interesting Japanese project for the third and fourth grade is outlined by Gertrude M. Allison in the *Los Angeles School Journal* (March 17, page 11). In preparing her material, Miss Allison read a few children's and teacher's books on Japan. She visited stores in the Japanese districts, talked to other people, and visited the rice-cake factory. During the visits she became acquainted with Japanese poetry, art, and dancing. Her interest caused her to collect pictures, especially from the *National Geographic Magazine*, exhibit material, Japanese music. Besides she learned the best methods for tea-cup making, and also made provisions for room decoration.

Miss Allison's presentation of her material is fascinating. In initiating the activity she asked her class to mention the different races of people living in Los Angeles. These names were listed on the blackboard and illustrated with pictures of their nationality. The differences in appearance and living conditions were brought up during the course of the discussion. Lantern slides of Japan were next presented. During this procedure the children raised questions which had been prompted by the new activity.

After the lantern slides the children were able to name some contributions of the Japanese to other countries. The children then worked out a list of contributions different nationalities make to us. This list was supplemented by reading in California State Text Geography by Barrows-Parker as a method to determine what contributions these nations make. Special emphasis was given to the hard labor of these people, especially of the Japanese. As the children expressed their approval of the country of Japan in watching the lantern slides, the question was asked: "Why do you think the Japanese leave their homes?" and the following answers were suggested: (1) Work. (2) Better advantages: food, clothing, shelter, transportation. (3) Something new. (4) Better government. (5) Education. (6) Scenery. (7) More land. (8) Earthquakes. (9) Overpopulated. (10) Tidal waves. (11) To be with friends and relatives. The class decided that verification of the above opinions could be made by: reading, talking to people, visiting museums, making trips.

In discussing the question of what to make, the class decided on a Japanese house. From houses they practiced the novel industrial arts in making tea cups, lanterns, tea tables, trays, pillows, and so on. In the process of learning how to make these things they looked up references—and how to gather data, to make evolutions, and to draw conclusions.

As they considered the things they wished to make, suggestions came for a party. The party was named "Hostess Day," when relatives and friends were invited to come to tea. Refreshments of tea and rice cakes were served and the guests were entertained with dances worked out by the pupils. The following lists of references were used in developing the project:

Silk: *Silkworms, Instructions for Feeding*, 50 cents. *Cocoons and Reel of Silk*, 25 cents. E.A. Keleher, P.O. Box 141, Penn Ave. Station, Washington, D.C.; "Collecting Silkworms, Cocoons on Caspian Sea Shores" *National Geographic News Bulletin*, Dec. 6, 1926; *New Light on Western China* by O'Sam; *How We Are Clothed*, Chamberlain; *Encyclopedia Britannica*; *Dyes and Dyeing*, Pellow; *Story of Silk*, Johnson.

Books on Silkworms: *Interesting Neighbors* by Jenkins; *The Four Wonders* by Elnora E. Shillig; *The Story of Silk* by S.W. Bassett; *Rearing Silkworms* by Mrs. Carrie Williams.

Subject Matter: *When I was a Boy in China* by Wan Phou Lee (contains Japanese national air, poem); *Jogging Around the World* by Donahan; *National Geographic Magazine*; July, 1927; July, 1921; April, 1924; Sept., 1922. *Child Life in Japan* by Ayrton; *Travel Stories* (Japan) by Burton Holmes (Splendid for pictures. Fifth-grade reading vocabulary.) *The Japanese Empire* by Harry Franck; *Ume Sam in Japan* by McDonald and Dalrymple. *In Kimono Land* by E.S. Yle (Primary); *Lands and Life* by G.W. Hoke; *Peeps at Many Lands* by John Finnemore; *Around the World Series* by Carpenter (Reader Set); *How Other*

Children Live by A.H. Perdue; *Japan* by Carpenter; *Child Life in Other Lands* by A.H. Perdue; *Little Folks of Many Lands* by L. Chance; *Child Life in Japan* by M.C. Ayrton.

Stories: *Japanese Fairy Tales* by Williston (First Series and Second Series); *Japanese Twins* (Reader Set); *Little Black Eyes* by Karlene Kent; *When I was a Boy in Japan* by Sakee Shioya; *Treasure Flowers* by Ruth Gaines; *With Taro and Hana in Japan* by Sugimota and Austen; *Childhood's Favorites and Fairy Stories*, The Young Folks Treasury, Vol. I; For the Adult: *A Woman in the Heart of Japan* by Gertrude Adams-Fisher.

Poetry: *Lotus and Chrysanthemum* by J.L. French; *Japanese Hokkus* by Yone Noguchi.

Japanese Songs: In Jinrickshaw by *The Music Hour, Book II*; Training School Library; Little Children in Japan by *The Music Hour, Book II*. Lady Moon, Folk and Art Songs, Book II by Armitage. Yo San, *Music Hour, Book II*. In Japan—*Art Song Cycle*, (Meisner and Son.) Little Japanese, *Universal I*, Los Angeles City Music Department.

Japanese Art Arrangement: *The Flower Art of Japan* by Mary Averill.

Music for Dances: Fan Dance—Guild of Play-Book of *National Dances*, by G.T. Kimmins. Dances by M.H. Woolnoth.

For Creative Dancing: (a) *Three Old Japanese Art Dances*—Kosack Yamada (Carl Fisher Edition, N. Y.) (b) Nippinphone Records; (c) Dance of Chinese Dolls No. A3105.

Fan Appreciation: "Fans" from *Myths and Legends of Japan* by F. Hadland Davis.

Visual Material: (From Los Angeles City Visual Education Dept., Main and Pico Sts.) (a) Motion Pictures: Sojourning in Sappora (Rice). (b) Still Films: Silkworms; Japan; (c) Slides: Snap Shots of Japan Set 2-1; Silk in Japan Sets 1-1; Tea; (d) Stereographs: Japan; Daily Life in Japan; Japanese Silk Industry.

Japanese Industries: (Keystone Visual Instruction Series; Many exhibits also are provided by Visual Education Department on request.)

Inspirational Teaching

Insatiable, intellectual curiosity.

A fine sense of spiritual values.

A well-developed, strong body.

A generous tolerance.

A faith in his own power to achieve.

A happy comradeship with boys and girls, men and women.

A zest and joy in mere living.

The above is a list of a teacher's ideals for a boy of 18 years quoted by Mary H. Lewis in her *An Adventure with Children*. Writing in *Bulletin No. 6* of the Atlantic City Public Schools (May 6, page 5), Mary C. Somers restates the question: What must I do to help my pupils to achieve these ideals, to read: What must I be to help the children toward these high achievements? Her answer is:

"Children detect false notes immediately. Sincerity then on the part of the teacher is a necessity. A sympathetic appreciation of children and their interests by a scientific understanding of children is another essential. It is an old adage that a teacher cannot teach what she does not know. We might add that she cannot be what she is not and she cannot do what she does not."

This last statement is questionable. It discounts the fact that some people learn from experience the principles others take out of textbooks but never learn to apply them in practice. We fully agree, however, that if a teacher learns how to interpret signs of appreciation in children that she has a starting point from which to build.

How do we interpret these hopeful signs?

We might borrow from Miss Somers the story of the first-grade teacher:

As she took stock of herself and of her work, she listened to and observed her pupils. The first-grade teacher helped the class to formulate monthly group plans, but she was delighted to find individual purposing to do definite things. Some were stating, "I am going to keep this library book till I read it through," "May I have a book like Leonard's? I want to read that pig story," "I'm going to make a book of airplane

pictures," "I love to write. Could I make a book of writing?" "Couldn't we have some real clay again? I want to make an Easter bunny," "I think we'd better have 'Improve our voices' on our Easter plans." She noted little evidences of appreciation. Someone would hum happily the tune of a much-liked song or melody heard on the victrola. A visit to a home to see a new baby brother revealed the fact that one little girl had "made up" the words and music of a lullaby to sing to the baby. Someone would quote the line of a poem at an appropriate time, revealing a keen understanding of the meaning or liking for the sound of it. Someone would say, "I thought up a poem. Want to hear it?"

"Crocus flowers are growing in my garden,
Growing in my garden,
Growing in my garden.
Crocus flowers are blooming in my garden."

or
"I know a little bunny,
His name is Dicky Day;
He used to pull the Easter eggs,
But now he likes to play."

or
"There was a little bird
Sitting up in a tree,
Singing 'Dee, Dee, Dee!'
A cat came along
And said it was wrong.
He didn't like the song."

Once when the "creative poetry power" was running high, teacher remarked, "But we *must* stop and get at our regular work. Tell me your rime at recess time or after school." Montie objected "But I'll forget it by then." We took time to listen to Montie's anyway. (It is said that while attempts at creating may be crude, they help to stimulate appreciation.) Sometimes someone would say, "Ah!" at a lovely picture or a lovely flower and how those narcissus bulbs were watched over and enjoyed! And what a thrill it was when the bulb that had seemed dead so long began to show signs of life, sending forth the green leaves and then the bud and, at last, the fragrant white flowers. Unsolicited sometimes the children appreciated one another. Someone said, "That was a *good* story, Geraldine," or, "Marian is improving. She reads more quickly now." Mothers have told of "carry-over" activities. One mother spoke of the difference in Robert since he came to school. She seldom had to suggest what he might do with his time. He had ideas himself of what he could make or what he wished to do, and could keep himself employed for a long time.

All these and many more evidences of growth are helping that first-grade teacher to cherish some ideas, too. Although a set "free period" is still valuable, it is no longer the necessity it once was, for it is possible for "freedom" to permeate the atmosphere of the whole life when attitudes are right. What difference does it make whether we regard creative work as anything the child does for the first time (Rugg) or, in the narrow view of Mearns, as something unique, unusual, to be sought after and discovered as the Pearl of Great Price? But — how important it is that every child be given a chance to grow mentally, physically, socially, and spiritually! Way down in first grade he needs to be inspired and encouraged, appreciated and guided, treated courteously and tactfully by a teacher who agrees with Mary H. Lewis that "It is not fixed desks and chairs that we wish to avoid, but fixed children." Continue "free period?" Yes, but do not let it stop at one period. Set the stage for pupil participation in just as much of the planning of the schoolwork as possible. Take care of the interests, ideals, and appreciations of the present and trust that the foundations laid will help the future years to take care of themselves.

Building a Health Schoolhouse

Building a health schoolhouse is a project that has been used very successfully by the Grand Rapids Anti-Tuberculosis Society for fostering health activities in the rural schools of Kent county. We reprint the requirements for changing the

bare pictured outline of a building into a completed and attractive schoolhouse.

1. If you have inspection every morning, you may put a door in your schoolhouse. (This includes hair, teeth, clothing, visible skin, and nails.)

2. If you have a hot lunch five days a week, you may have a window in the front gable. (One hot dish, such as vegetable soup, stewed tomatoes, etc., added to the children's individual lunch is acceptable. This may be provided by members of a good P.T.A.) After hot lunches have been started, they must be continued until the close of school. Their purpose is to *nourish* the children, not merely warm them during cold weather.

3. If you have a first-aid kit, you may put a small window in the front left corner. (A homemade box equipped with iodine, dressings, bandages, adhesive, scissors, etc., will be suitable.)

4. If everybody washes hands before eating lunch and uses individual towels, you may build the five large windows in the front of your schoolhouse.

5. If everybody has a romp out of doors at recess and during lunch hour every day, you may put three windows in the side of your house. (This includes the teacher.)

6. If you have fresh air entering schoolroom at all times, you may draw window boards in your windows. (This can be done by keeping boards a foot high under the sashes of at least two windows on one side of the room and two on the opposite side.)

7. If you use individual drinking cups and a covered pail or jar for drinking water, you may draw steps in front of your house. (Such jars or bubblers must be cleaned at least three times a week by the older pupils.)

8. If 90 per cent or more are in the safety zone in weight, you may paint your house any color you wish. (The safety zone extends from 7 per cent underweight to 10 per cent overweight.)

9. If all children see normally with or without glasses, you may have a foundation for your house.

10. If toilet is sanitary or at least flyproof, you may paint the roof red. (To be flyproof the vault must be entirely tight, properly cleaned, lime used three times weekly, and *seats provided with spring covers*.) Ashes will not answer the purpose of lime in an outside toilet.

11. If all children have physical defects corrected as advised by school nurse, you may put a green lawn in front of the school.

12. If school drinking supply has been tested this year and found satisfactory, you may hang a flag above your schoolhouse.

13. If schoolroom temperature is kept at or below 70 degrees during entire school year, you may draw shades at your windows. (If thermometer is hung low enough it is good training to give pupils the responsibility of keeping a record of the room temperature four times daily.)

14. If school windows and doors are screened, you may color the sky blue.

Schools completing the requirements and sending in their pictured schoolhouse to the headquarters of the society were visited by a representative of that organization. Those with an enrollment of more than 20 pupils were awarded a standard scale, while the smaller schools received an indoor ball and bat. Mrs. Blanche H. Rose, executive secretary of the Grand Rapids Anti-Tuberculosis Society, in writing of the plan says, "We have added to our requirements for building a health schoolhouse one or two requirements each year and a county nurse or teacher could revise it and begin in a small way. We found this very successful and even where schools did not earn a scale, it stimulated the use of individual towels, drinking cups, and school thermometers, and the carrying out of other rules of hygiene."



New Archbishop

Rt. Rev. Samuel A. Stritch, bishop of Toledo, has been appointed archbishop of Milwaukee to succeed Most Rev. Sebastian G. Messmer, who died August 4.

Archbishop Stritch was born at Nashville, Tenn., in 1887. In 1921 he became the bishop of Toledo, the youngest member of the hierarchy. Before becoming bishop of Toledo, he was superintendent of parochial schools of the diocese of Nashville.

Kindergarten Requirements

Some of the kindergarten requirements necessary for promotion to first grade are suggested by Maude Swingley, kindergarten instructor, Marshalltown, Iowa, in the *Midland Schools* for March, 1930. To merit promotion the child must have learned the following habits, abilities, appreciations, and ideals of citizenship while in kindergarten:

1. Self-control and consideration for others.
 2. To reason, to remember, to think clearly, and to be able to take simple directions and answer questions intelligently.
 3. To assimilate with others of his own accord, and to cooperate in group activities.
 4. To learn obedience to one in authority; to help make and to obey rules of group and to respond in an orderly way to school signals (such as fire drills).
 5. To be persevering.
 6. To form habit of coming regularly and on time.
 7. To converse intelligently and to correct speech defects so far as he is able.
 8. To have general respect for health rules.
 9. To recite from memory Mother Goose and other simple verse and to be able to retell a few simple stories.
 10. To sing or attempt to sing simple songs.
 11. To have a fair degree of bodily control.
 12. To use his hands capably in the manual arts.
 13. To take care of wraps, putting on, taking off, and hanging up. To be responsible for kindergarten materials he has used.
 14. To count to 20, print, or write his name, know colors, days of week, and right and left hand. He should know his own name, age, birthday, address, father's and teacher's name, name of school and country.
 15. Should know names of familiar objects in room as calendar, thermometer, etc. Should know names of most common flowers, birds, trees, animals, etc., in our own locality and have an interest in their care and growth.
- The above habits, abilities, and experiences should make a fair basis for promotion to the first grade.

Field Trips for Teaching Science

Effective field trips in teaching science is necessary if a real-life interest is to be created in students. The purpose of field trips is to arouse this latent enthusiasm for activity which deepens into a natural love for the wonders of nature. Field trips will enable the instructor to formulate and to give students a working outline on the general procedure of the observations they are about to make. The teaching situation becomes a felt need on the part of the student. The following outline, taken from the *High School*, (Portland, Oreg.), for March, 1930.

Field Trip to Byer's Mill Pond

Purpose: To determine the characteristic plant and animal life, their habits and their habitat in the pond. To make collections for further study in the laboratory.

Organization: The class will meet at the east entrance of the building. After the roll has been taken, the class will proceed down to the bottom of the hill and then up the track three blocks. On arrival at the pond, make a small sketch of the pond, showing the general location of the following features: the shape of the pond, the inlet, the gravelly outlet, the cat-tail bed, the patches of pond weed and of pond scum, and the margin. After noting the general features of the pond, the class will, on signal of instructor, work in groups about the margin of the pond at points indicated by the instructor. Those who sit in row one will constitute group I, those in row two will be group II, and so forth. In the group work in the field, one member of the group will write up the notations, concerning the collections made by the group. Another member of the group is to act as custodian of property to see to the taking of the collecting materials (rake, insect net, sieves, pan, bottles, and jars), to and from the field, and the return of the collections to the laboratory (aided by other members of the group). On

signal, the class will return to the laboratory with collections, there to complete notes of trip and to arrange collections in group aquaria.

Observations: (Under this heading the student is told what to look for and where to look.) On the surface will be found the water strider and sometimes a spider. Out further in the pond will be found some small fish. Note their characteristics and habits. With a rake, pull up some of the pond weeds. As the mass comes up, place a sieve under it to catch escaping forms. In this mass is apt to be found some small crustaceans, some mollusks in the form of flat and cone-shaped coils, and some insect larvae, such as the May flies and damsel flies. Scraping the marginal bottom and bank will produce a large number of insect larvae, such as some of the dragon-fly nymphs, larvae of mosquitoes, midges, May flies, snails of several kinds, and small white clams are apt to be found when the ooze has been washed out. In the marginal waters will also be found the larval and adult forms of beetles and the water bugs, such as the back swimmer and water boatmen. Under submerged boards, sticks, and stones are some forms loving darkness, such as the burrowing dragon fly, blood worms, and earthworms. Near the margin or on the bank are apt to be found both the tree frog and the common frog, the former can be distinguished by its small size and "vacuum cups" on the tips of its toes.

Making frequent trips to the surface will be several adult insects of the hemiptera, the water boatmen, and the back swimmer, with their oarlike legs. Here, also, will be found several adult beetles, especially the predacious diving beetles. These insects and the dragon-fly nymphs should be put in separate containers as they are destructive to other forms. Some small eight-leg forms known as "water mites" are apt to be brought in the nets, and if one's eyes are especially keen, some of the microcrustaceans, as the ostracods, cyclops, and water fleas will be observed. A number of crayfish make their home in the pond and among the rocks of the overflow stream. Among the cat-tail stems and the submerged reeds and grass will be found some scuds or amphipods, May flies, snails, and dragon-fly nymphs; the cases of some of these that have climbed up on the stems out of the water and transformed into adults will be noticed clinging to the stems. Some interesting larvae of caddis flies will be found among the weeds and swimming about in their interesting cases made of sticks or sand. On the underside of floating sticks and logs will be found a number of forms, especially in the cracks and underneath the bark.

As you collect specimens, note their habits of protection and locomotion as well as the places in which they seem to be found most abundantly. Sufficient notes about these points should be made so that you can make a cross-section drawing of the pond to show the principal forms and their probable location regarding the margin, bottom, surface conditions, and in regard to prevailing plant life. Note also any adult forms that may be flying about the pond, as in the case of the mosquito, midge, dragon fly, damsel fly, and May fly. Most of the forms to be collected are harmless and may be picked up with the hands. The back swimmers and other water hemiptera, however, can puncture the skin and cause a slight irritation or sting.

When sorting the catch, use the shallow white pans, as this will contrast the specimens. In placing the specimens in the pans to take back to school avoid overcrowding. Give them plenty of water.

Notes: Write a description of the trip, telling of the observations made and including the general map of the pond, a cross-section map, and a list of the plants and animals recognized.

Oral Education in Radio Broadcasting

The expense attendant upon radio broadcasting has resulted in the development of conciseness in the composition of lec-

tures and clearness of enunciation on the part of speakers, says L. W. Keeler, in the *School of Education Bulletin* of the University of Michigan for March, 1930:

"Aside from the fact that the effect of the visible presence of the speaker is lacking, the formal radio lecture shows improvement over the type usually given in the classroom both in organization of material and in technique of delivery. Bringing radio performance into competition with similar effort in the classroom, should result in the improvement of the latter through a more or less conscious adoption of techniques used in broadcasting, and may well bring about a needed study of the processes involved in oral types of instruction. Such investigation should involve not only the techniques underlying the construction and delivery of the lecture, but should extend to the study of proper auditory attitudes and habits on the part of the listener. It is possible that in the fields of both visual and auditory learning the development of habits of specific and directed attention, over short periods of presentation as opposed to those of general attention over longer periods, will be found to be effective.

"The possibilities of gain for the student, through auditory contact with those who are leaders in their various fields, are numerous. Owing to prohibitory expense such opportunities have been limited to large communities or to well-endowed institutions. Through radio this barrier may be removed and these benefits extended to all communities. In addition to this advantage there is opportunity to open to public education fields of knowledge which hitherto have been of limited availability.

"The rapid development of new approaches to the sensory gateways of vision and sound justify students of education in carrying on more extensive programs of investigation into both the content of subject matter to be offered and the methods to be employed in its presentation in educational institutions."

A Suggestion for Character Training

"Might not our Catholic schools make a more virtuous contribution to this generation if some such devices as the daily check of activities during the day be carried out in the lives of boys and girls?" asks the *Notes for the Teacher of Religion* (May 15).

"It is not necessary that the pupil know of predominant passions, etc. It is enough, in fact it would be most worthy, if he would recognize specific good actions that he does not perform and which his life affords many opportunities to practice and then take them one by one, striving daily until he made them habitual in his life. From the time of First Holy Communion, and for some even earlier, children have recognized virtuous habits that they should make part of their daily lives.

"In the work of making the particular act habitual the use of a check from whereon once each day the pupil will note by a single symbol his success or failure during that day in performing the particular act. Such check forms are not to be inspected by the teacher or anyone else. The pupil should be taught to make the check at home at the same time every day, for instance, before getting into bed at night. It would be desirable if the school would provide individuals with a simple form requiring nothing from the child but the daily mark. While the check form used is for the pupil alone, the teacher should remind, encourage, and suggest ways and means that virtues may be practiced. Pupils have been known to be dishonest in contributing to a general spiritual treasury. In the procedure outlined above there is no incentive for dishonesty, as the pupil's record is for himself and God and for no one else to see. The individual should be taught that such a program is pleasing to God, a way to accomplish God's will more carefully, and an offering that he may make daily to God. The work of such a daily particular examen should be explained to pupils as a work of supererogation for the

individual to do or not to do. He should understand clearly that he has no obligation to pursue it. Teachers should be exceedingly careful not to urge the scrupulous to use such a device without special direction. With the present tendency of the school to give increased attention to the practical application of virtue to the daily life of the pupil, the individual will be prepared to use more intelligently and with greater profit a form for checking himself daily on his growth in virtue."

Music Teaching

The April issue of *Progressive Education* carries a thoughtful discussion of Music Teaching in Schools by Thomas Whitney Surette, a lecturer in the graduate school of education in Harvard University and the founder and director of the Concord Summer School of Music. The author refers to the almost universal failure of the technical system of training with syllables (*do, re, mi*). Many of the music textbooks, he says, are spoiled by the efforts of the authors to introduce their own compositions.

The article makes a plea for more singing in the elementary grades, singing of songs of real merit, songs that will endure. "The inadequacy," he says, "of the current teaching is largely due to the neglect to bring the would-be teacher into contact with good music and the insistence in school and normal schools on artificial drill in sight reading."

To bring home his point, Mr. Surette cites the examples of methods and results in France and Germany. He says:

"France illustrates completely the failure of technical instruction. Strict Solfege (exercises in time and tune), is begun very early and is persisted in for several years. Choral singing there is at the lowest ebb, and French musicians of prominence have petitioned the government to liberate the teaching so as to permit more singing.

"Germany supplies an illustration of the opposite policy. There, for many years, singing by ear constituted the basis of the teaching, notation being taken up at about the age of 10, when it was easily mastered. And, in Germany, there was and is more choral singing than is to be found anywhere else on the continent."



School Supervision

(Concluded from page 359)

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The Christian faith not only warns against sin: not only saves from sin: not only gives us power against sin—the Christian faith is a life that both bestows upon us, and asks of us, our best, our noblest, our highest. — Rev. John J. Burke, C.S.P.

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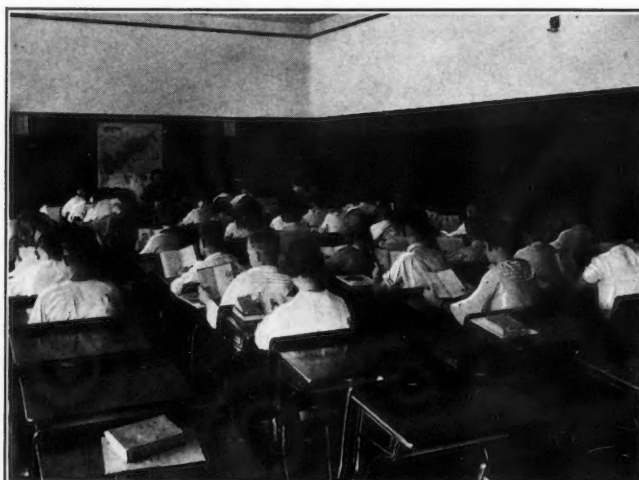
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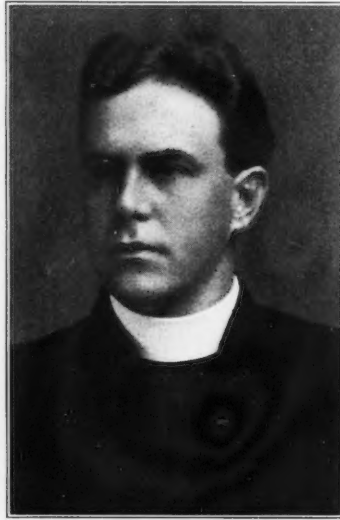
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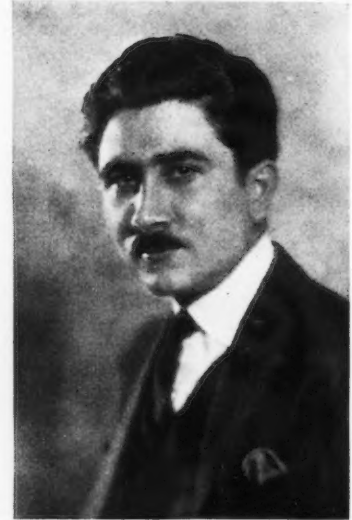
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Director, Rural Life Bureau, N.C.W.C.*



REV. ROBT. S. JOHNSTON, S.J.
*New President, St. Louis University
Ex-Professor, Chicago Seminary*



CHARLES N. LISCHKA, M.A.
*Assistant Director, New Department of
Education, N.C.W.C.*

PERSONAL NEWS OF CATHOLIC EDUCATORS

¶ DR. HERBERT F. WRIGHT, who accompanied the American delegation to the London Naval Conference has been appointed professor of international law at the Catholic University of America. He received his Ph.D. from the Catholic University in 1915.

¶ REV. BROTHER P. J. CULHANE, of St. Mary's College, Halifax, N. S., has been appointed Provincial for North America of the Christian Brothers of Ireland. These Brothers have houses in New York, Chicago, Butte, Mont., New Rochelle, N. Y., Halifax, Victoria, and other places.

¶ RT. REV. EUGENE J. MCGUINNES delivered the address at the sixteenth annual commencement at the summer convocation of Loyola University, Chicago, Ill., in August. Robert M. Kelley, S.J., president of the University conferred to degrees on 28 graduates. Six master of arts degrees were given.

¶ SISTER MARY LAWRENCE and SISTER MARY BENEDICT celebrated their golden jubilee together on August 19, at the Ursuline Convent in Paola, Kansas. It was a unique celebration since these two were sisters in the world, entered the convent together, and helped form a new foundation of their order together.

¶ MOTHER HENRIETTA, MOTHER CLOTILDE, and SISTER MARTHA shared the golden jubilee celebration, held at the Ursuline Academy, Kirkwood, Mo., on August 15. All three jubilarians have been teachers in parochial schools and academies for many years.

¶ BROTHER JULIUS, an instructor in the Washington, Indiana, Catholic high school and also supervisor of athletics there, returned from the south to become principal of that school. He replaces Brother Norbert, who sailed for Spain to pursue higher studies.

¶ VERY REV. P. F. QUINN, S.M., rector of St. Mary's Manor, Langhorne, has been appointed a member of the Marist Mission Band and assigned to the Marist Seminary, Washington, D. C. His term as rector recently expired. VERY REV. R. H. SMITH, S.M., formerly Marist provincial and prominent in educational circles, will succeed him.

¶ VERY REV. JOSEPH SULLIVAN, S.M., rector of the Church of St. Paul, Napa, Idaho, has been appointed rector of the Marist Seminary, Washington, D. C., and provincial treasurer of the society.

¶ REV. FRANCIS V. CORCORAN, C.M., vice-president of Kenrick Seminary, Mo., was tendered a testimonial dinner by

the priests of the Archdiocese of St. Louis and members of the Kenrick Seminary Alumni Association, on Wednesday, August 20. Dr. Corcoran has been appointed president of De Paul University, Chicago, Ill.

¶ REV. VINCENT FOCHTMAN, D.D., is the new president of Quincy College, Quincy, Ill. Father Vincent is a Roman Doctor, having completed his special course and won his doctorate with high honors in Rome.

¶ VERY REV. THOMAS F. LEVAN, C.M., president of De Paul University, Chicago, has left that institution to take up his new duties as head of St. Mary's Seminary at Perryville, Mo. His successor will be REV. FRANCIS CORCORAN, C.M., formerly professor of dogmatic theology at Kenrick Seminary, Webster Groves, Mo.

¶ SISTER M. JULIE and SISTER M. CYRILLE, of Rosary College, River Forest, Ill., sailed on August 20 for England to study at Oxford. They accompanied a group of American college students who left for Fribourg, Switzerland, to spend their junior year at Institute de Hautes Etudes, Rosary College, in Switzerland.

¶ REV. WILLIAM J. O'LEARY, S.J., principal of St. Louis University High School, died of typhoid fever on August 9, at St. Mary's Hospital, St. Louis. He had just returned from Europe two weeks previously to take charge of his new duties, having been ordained only a year ago, at the age of 33.

¶ SISTER DONATA HEURING, 80 years old, a member of the Sisters of the Poor of St. Francis, died at St. Clara Convent, Hartwell, Ga., on August 20. She had been a member of the community for 55 years.

¶ At the commencement exercises, June, 1930, Boston University conferred the degree of doctor of commercial science (S.C.D.), upon the founder of the Gregg system of shorthand. Following is the citation:

"John Robert Gregg, pioneer and outstanding contributor to the development of commercial education; originator of a system of shorthand that has become world-wide in its use, and which has combined with the art of typewriting to revolutionize the economic outlook of young men and young women everywhere."

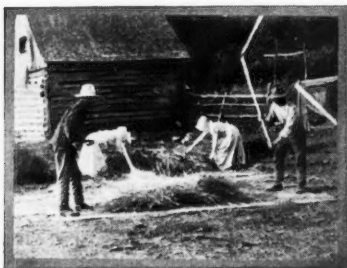
¶ REV. DR. FELIX M. KIRSCH, O.M.Cap., of the Capuchin College, Catholic University of America, at Washington, and a member of the editorial advisory committee of the CATHOLIC SCHOOL JOURNAL, has recently been named American representative at the house of Capuchin writers to be established this autumn at Assisi.

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Some of the action scenes from "Wheat." Pioneer farmers plow a difficult piece of ground with a horse-drawn plow. Seed is sown by hand. Men cut wheat with a cradle, while women bind it. Grain is threshed with flails, separated from the straw, laboriously winnowed. In sharp contrast, tractor-drawn drills sow a crop, and a harvesting "combine" cuts and threshes in one operation. A local elevator receives grain, ships it to great storage elevators. One of these giants pours wheat into a barge and the grain is on its way to the mill.



Some of the action scenes from "The Water Cycle." Vapor rises from water surfaces, forming clouds. They dissolve into various forms of precipitation—rain, icy sleet, heavy snow. Ground water drips from stalactites, forms bubbling springs, seeps into wells. Surface water flows from mountain-side and melting glacier to streams and waterfalls—to ponds, great rivers and smooth seas. Vapor rises again from these various bodies of water, as this cycle of nature begins to repeat itself.

Some of the action scenes from "Mackerel." A trim schooner moves out to sea. The lookout signals the presence of a school of mackerel. A seine boat takes off, and lets out its net. A dory tows the net around the school of fish. Net and mackerel are hauled to the schooner. The fish are hoisted to the deck and pushed through an opening into the hold. At the pier the crew unloads the catch. The fish are cleaned by machine, thrown on racks, sliced by revolving blades. In another room they are swiftly packed, food for the tables of the world.



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EDUCATIONAL NOTES

¶ The annual convention of the Jesuit Educational Association took place at Loyola University, Chicago, August 18 to 20. Separate sessions were held in the classical, social science, and chemistry divisions.

The association is composed of six groups of members of the Society of Jesus teaching in the Order's schools in the middle west. The Missouri Province Classical Association, the Missouri Province English Association, the American Jesuit Historical Association, the Missouri Province Philosophical Association, the Missouri Province Sociological conference, and the American Association of Jesuit Scientists comprise the general association.

¶ According to an announcement of the Rev. Joseph N. Grieff, pastor of Holy Family Church, in Union City, N. J., his parish will finance the erection of a \$150,000 combined theater and school. It is planned to stage an annual passion play in this new auditorium during the Lenten season and to use it for motion pictures during the rest of the year, while the eight new classrooms will serve as an annex to the present high school.

¶ Beginning with the early part of October, Messmer High school, Milwaukee, Wis., will hold evening classes in cooking, sewing, mechanical drawing, and English. As yet, it has not been decided whether these classes will be taught by Sisters or lay teachers.

¶ One hundred and twenty-five men were trained for Boy Leadership in the Catholic Summer School of America, Cliff Haven, N. Y., under the auspices of the Knights of Columbus. The term which closed on August 19 was declared the most successful one in the history of the undertaking, with fourteen representatives from as many states and one from a province of Canada in attendance. John J. Contway, director of the K. of C. Boy Life Bureau, headed the staff, and was assisted by professors Raymond Hoyer, Charles Ducey, and Cyril Costello.

¶ Catholics of New York City inaugurated a vigorous campaign in August to support the Catholic Theater Movement in their war on "obscene plays." The summer bulletin, the White List of the Theater Movement, was sent to every parish of the city. Patrick Cardinal Hayes, of New York, is honorary president and Msgr. Lavelle, of St. Patrick's Church, is director. The crusade has been indorsed by Rabbi Wise who expressed his admiration for the White List in its assault on "garbage distributors."

¶ A total of 2,544,785 students were enrolled in the 10,249 Catholic schools of all classifications that existed in 1928, according to a survey completed last June by the Department of Education of the National Catholic Welfare Conference, for the forthcoming issue of the *Directory of Catholic Colleges and Schools*. During that year, the Catholic schools had a total staff of 82,536 instructors.

Compared with the figures for 1926, the 1928 results reveal the following facts: A gain of 162, or 1.6 per cent, in the total number of Catholic schools; a gain of 5,192, or 6.7 per cent, in the total number of instructors, and a gain of 121,766, or 5 per cent, in the total number of students in attendance.

¶ The Religious of the Sacred Heart of Mary have established a branch of their Marymount College, New York, in Rome. The students, sailing early in October, will be housed in a beautiful villa, situated on the Via Nomentana, a fine residential district.

¶ The Immaculate Conception Parish at Newburyport, Mass., found it necessary to provide a new school building. The old building was antiquated and dangerous, but there were no funds for a new one. The parish owned a large residence which had been purchased for an old-people's home. This was added to and remodeled to serve as a very comfortable modern school building for more than 300 pupils until the parish can erect a new building.

(Continued on page 29A)

St. Francis Xavier School Band, Ecorse, Michigan, Murdock J. MacDonald, Instructor. This fine band is a product of the Conn band organizing plan explained below.



THIS PLAN Has Won Approval of Catholic Schools

A GLANCE at the happy faces of the boys and girls in the St. Francis Xavier School Band, shown above, tells more plainly than words the inspiration that such a band brings to its youthful members. Catholic schools in all parts of the country have proved to their own satisfaction that school bands have real educational value and stimulate interest of both pupils and parents in all school activities. These schools have given their hearty approval to the Conn Band Organizing Plan which has shown them the way to solve all band organizing problems.

The St. Francis Xavier Band and more than a score of other successful Catholic School Bands

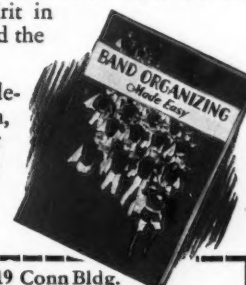
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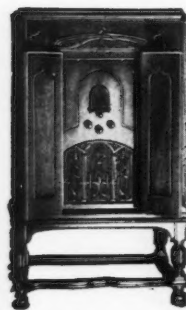
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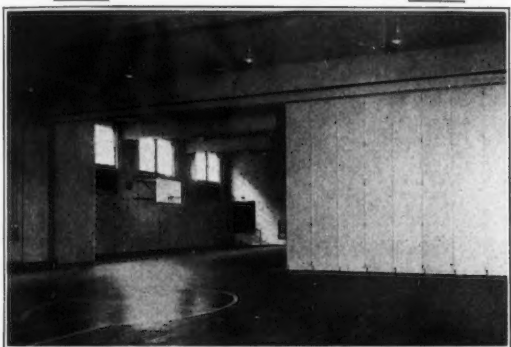
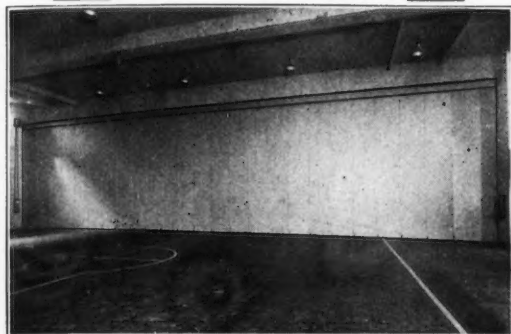


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(Continued from page 26A)

¶ The grave of Emeline Labiche, the "Evangeline" of Henry Longfellow's poem, has been marked with an appropriate monument. The stone, which was unveiled in October, was made possible with funds obtained by the Knights of Columbus. Emeline was exiled from Nova Scotia with the Acadians, and came to Louisiana, where she remained until her death. She was buried in the parish churchyard at St. Martinville in 1765.

¶ The two-hundredth anniversary of the birth of George Washington will be observed during the year 1932, under the auspices of the Federal Government, and under the direct supervision of the Washington Bicentennial Commission. Complete information concerning the celebration is available to any school official who will write to Lt. Col. U. S. Grant, associate director, George Washington Bicentennial Commission, Washington, D. C.

¶ The Catholic Boy's Home, Springfield, Ill., is sponsored by Rt. Rev. James A. Griffin, D.D., Bishop of Springfield. It offers instruction and training to poor boys in many trades, under the supervision of thirteen Franciscan Brothers. Modern equipment is used on the two-hundred-acre tract of land, and many of the buildings are the product of the Brothers' personal labors. Boys who are desirous of learning a trade, have finished the eighth grade, and whose parents are too poor to afford this education, are eligible to enter the institution.

¶ On August 15 the Sisters of the Holy Cross Congregation at their motherhouse at St. Mary's College, Notre Dame, Ind., observed their diamond jubilee. The last survivor of the pioneers, Sister M. de Sales, died March 31, at the age of 93. Eleven golden jubilarians from various parts of the country were present.

¶ The new parish school of St. Sylvester's Parish, Brooklyn, N. Y., opened in September. The Sisters of Charity are

in charge of the school. To raise money to equip the classrooms the parish conducted a carnival on the roof garden of the school during August.

¶ St. Joseph's School, San Francisco, Calif., has put into operation school busses which pick up children from parishes having no parochial school. The boy's department of St. Joseph's School is in charge of the Brothers of Mary and the girl's department is conducted by the Sisters of the Holy Names.

¶ SISTER MARY FABER, of the Sisters of Charity of the Blessed Virgin Mary, died at Mount Carmel, Dubuque, on August 17. Her active life was spent in teaching in St. Joseph Academy, Dubuque, and also in Sacred Heart School, Chicago. At one time she was superior at Visitation Convent in Des Moines.

¶ REV. GEORGE E. QUIN, S.J., writer on the topic of boy training and author of several books on the same subject, died in New York, early in August, at the age of 79.

¶ Enrollment at Teachers College, St. John's University, Toledo, Ohio, reached its highest mark last summer with an attendance of 622 students. Religious orders from far and near were represented, the Notre Dames leading in number with 122. The Ursulines were next with 96 from Toledo and 4 from Louisville, Kentucky. The Franciscans had 66 from Sylvania and 28 from Tiffin. The Dominicans, Adrian, had 72, while the Sisters of Mercy from Fremont had 28.

Felician Sisters came from Detroit to the number of 27, and from Staten Island, New York, came 15 Sisters of Divine Charity. There were 8 Gray Nuns from Montreal and 8 Sisters of St. Agnes from Fond du Lac, Wisconsin. Three Sisters of the Precious Blood from Dayton, and 3 School Sisters of Notre Dame from Milwaukee complete the list. Lay students, numbering 136, almost doubled last year's enrollment. The high attendance exceeded expectations, and more pretentious plans are being made for next year's sessions.

The German Educational World

Horace A. Frommelt

At the very beginning of these notes we spoke of four German Catholic publications which would serve as guides in the future composition of these notes and abstracts. *Schule und Erziehung*, *Pharus*, and *Volksschularbeit* (we inserted a brief mention of the five smaller publications intended for juveniles of school age by way of *obiter dicta* and, incidentally, a defense of our enthusiastic German Catholic educational references) are strictly pedagogical and educational in content, nature, and motif. The fourth, *Stimmen der Zeit*, though covering the entire field of Catholic thought, and hence only indirectly of pedagogical interest, cannot be omitted from our repertoire both because of its customary article of educational interest and its magnificent presentation of the best Catholic thought in all fields of scholarly interest. *Stimmen der Zeit* is the German Jesuit publication and is considered by many scholars to represent the highest achievement throughout the entire Catholic world. Hence, we dare not omit *Stimmen* as our guide in these educational journeys.

In the January number, Father Lippert writes "Concerning the Loved Ones of God"; the Jesuit economist discusses the nature and import of that vexatious problem "Taxes"; Rev. Father Pribilla, S. J., throws Catholic light on the subject of "Pacifism"; then Rev. Alexander Willwoll, S. J., presents us with "Vom Wesen und Werden des Charakters," an article of special import to educators, and Father Overmans, S. J., discusses "The Educational Problem in The World Missions."

In the February number, Rev. B. Jansen, S. J., tells us of the relationship between "The Papacy and Neo-Scholasticism"; Father Overmans, S. J., illuminates "Modern Biographical Writing" in a manner that no educated person can afford to neglect, particularly in view of the recent avalanche of biographies; and Rev. J. Schweigl, S. J., interprets "Bolshevism and Culture." The book-review section of this number contains a mine of information for the educator.

The March issue is specially appetizing, but we can only refer to Father Stanislaus con Dunin Borkowski's—a renowned writer on educational subjects—"Tradition and Progress," an excellent exposition of this ever-recurring subject. "St. Bonaventura and Philosophy" is a typical example of scholarly original research, in this instance from the pen of Father B. Jansen, S. J. Father Bernard Duhr, the renowned Jesuit historian, reviews five volumes dealing with the educational activities of the Jesuits throughout the centuries and in various lands. Indeed, *Stimmen der Zeit* must be our constant guide!

Clara and William Sterns, renowned for their *Die Kindersprache* which appeared in 1907 and which since then has become the standard in this field, have recently completely revised this work by adding the findings garnered during the intervening years. The first section deals with the linguistic history of two children of the authors; the psychological interpretation of this linguistic inventory comprises the second volume, while the last deals with the linguistics of the language of children.

Spiritual Development of Children

Addressing ourselves to parents for the moment, we are of the opinion that Rudolph Penzig's *Ernste Antworten auf Kinderfragen* will repay serious reading by those fortunate in possessing an understanding of the German printed page. In fact, in certain sections of our country, the parent-teacher

groups would do well to include this in a reading program, or to appoint it as material for a report by some member who desires and is able to cull the salient thoughts from the author's pages and abstract them suitably for such meetings and discussions. The book deals with the intellectual and spiritual development of children and treats of this difficult subject in language particularly adapted to parents. (Berlin, Gruyter and Co.)

Father Schroeteler, S. J., the editor of *Schule und Erziehung*, one of the foremost German Catholic educational journals, has achieved a notable success in a work entitled, *Die geschlechtliche Erziehung*, in which he has gathered a number of outstanding pedagogues and authors to assist him in presenting a complete discussion of all phases of that troublesome question and problem of sex education. The present book is in a sense the result of conferences which some 1,500 German Catholic men and women attended as a part of the activity of the Institute for Scientific Pedagogy cooperating with the Catholic School Organization in their meetings held December 7 to 9, 1929, in Duesseldorf. Father Schroeteler's volume presents in revised and enlarged form the material of these significant discussions. Devoting his attention to the sex dangers of modern youth, he has given the German Catholic public an illuminating article in the October, 1928, issue of *Stimmen der Zeit* and of which we have prepared an English version for the readers of THE CATHOLIC SCHOOL JOURNAL. Dr. L. Bopp, who is well known to American Catholic educators for his splendid book *Das Jugendalter und sein Sinn*, contributes a section devoted to the science of youth and the pedagogy of sex. Dr. A. Schmitt of the University of Innsbruck contributes "The Ethical-Moral-Theological Fundamentals of Sex Education." Father Schroeteler in turn, provides *The Outlines of A Wholesome Sex Pedagogy* in which he attempts to place the pedagogy of sex in the light of Catholic teaching and tradition and to dip into the rich sex-pedagogical values of the New Testament. A woman, Mrs. Schumacher-Koehl, contributes the section devoted to the relation of woman to the pedagogy of sex. A judge, Dr. Clostermann-Bonn, presents from his judicial experience in this field in a most valuable section. Here is a thoroughly modern and yet profoundly Catholic book on this most difficult subject of sex education. The bibliography, and separate indices of persons and things, makes the book particularly valuable for the educator. In view of the paucity of English books on this subject it is to be hoped that a volume such as this, edited by Father Schroeteler, will be translated into English.

The Liturgy

Liturgische Erziehung adds another laurel to the crown of Dr. Bopp, Professor at the University of Freiburg in Breisgau. Our readers will remember a past reference to his renowned *Das Jugendalter und sein Sinn* (Herder, Freiburg). In addition he has published *Die erzieherischen Eigenwerte der katholischen Kirche*, and *Weltanschauung und Paedagogik* (1921), a book which by the way is most valuable for the Catholic educator; from the Koesel—Pustet Verlag, Krempfen und Muenchen. *Moderne Psychoanalyse, katholische Beichte und Paedagogik* (1923) and from the Caritasverlag, Freiburg im Breisgau, "Vom Verstehen und Verstandenwerden" (1926). The first section of the present volume, "Liturgische Erziehung" concerns itself with the liturgy. Wesen und

(Concluded on page 32A)

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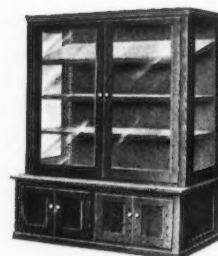
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(Concluded from page 30A)

Wesengesetze which contains such valuable chapters as "Liturgie und Arbeitsweihe" and "Die Liturgie als Spiegel der katholischen Welt- und Lebensanschauung." The second section is devoted to "Erziehung"; the third to "Erziehung durch die Liturgie"; the fourth to "Erziehung zur Liturgie." The concluding chapter deals with Liturgical education and the demands of the times. The wealth of references it includes gives evidence of wide reading in liturgical literature. It seems an indispensable introduction to the liturgical renaissance, now happily under way in this country, in which every Catholic educator in the English-speaking world must participate wholeheartedly if the coming generation of American Catholics is to be wedded to the liturgy of the Church in thought and action.

Miscellaneous Notes

Browsing through the field of German Catholic educational and pedagogical reading we have made notes of the following valuable and interesting articles and notices: Father Schroeteler, S.J., writing in *Die Stimmen der Zeit*, concerning "Die Ueberwindung des Liberalismus im Bildungswesen?", touches upon the blight of Liberalism which to us seems to be far more widespread in America than elsewhere in the western world. Father Schroeteler discusses the blight of Liberalism upon education and hence he should be given a willing ear. The author himself is an educator of renown in European circles, and is at present engaged as the editor of one of the outstanding German Catholic school magazines, *Schule und Erziehung*.

In the March, 1930, issue of *Volksschularbeit*, Hermann Wimmer presents to the classroom teacher some valuable hints concerning "Votivbilder und Geschichtsunterricht." The author makes it clear that edifying pictures and history are most compatible, pedagogically speaking.

Dr. Heinrich Kautz, a noted German educator who has frequently written much of value concerning industrial educational problems, presents the German reading Catholic public with a splendid work entitled *Um die Seele des Industriekindes*, (Buchhandlung Ludwig Auer, Paedagogische Stiftung Cassianum in Donauwoerth, Bayern). Dr. Kautz' superiority in the field of industrial pedagogy is established beyond question in his own country. The present volume simply strengthens his position and makes him indispensable among American Catholics who are interested in this important, though much neglected, phase of American Catholic education.

"Die Technik als Erzieherin" (*Stimmen der Zeit*, January, 1929) is another one of those inspired articles by Rev. Stanislaus von Dunin Borkowski, S.J., who has given Catholics the world over so much to be thankful for in the educational and pedagogical realm. In the present article, Father Borkowski indicates the manner in which this machine age can be made to yield cultural, educational, and training values. Only a true educator could see in the mechanized world about him the opportunities for education; and all true educators will gladly accompany this learned Jesuit on his pedagogical excursions.

In the May, 1929, issue of *Stimmen der Zeit* appear two articles of special interest to the educational personnel in Catholic America. Father C. Boeminghaus, S.J., tells of the "Katholischer Akademikerverband—ein Stück Geistesleben der Gegenwart." The title itself is sufficiently intriguing. The material indicates the activity—Catholic Action, if you will—of German Catholic academicians. It may well repay us to consider such activity among ourselves as being a step demanded by the Holy Father's recent appeal for Action. Unless educators lead here as in so many other things what can we expect from the remainder of Catholics in America? And yet, unfortunately, the term "Catholic Action" is hardly understood in this remarkable land of ours.

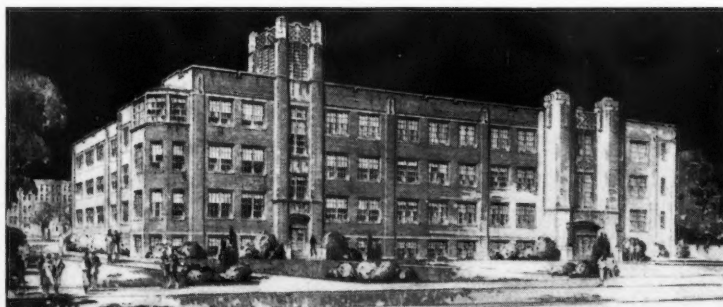
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Chrysalid, Volume II

A collection of student writing selected by the English department, Mount Mercy Academy, Grand Rapids, Mich.

A certain freshness of imagery strikes us first as we turn the pages devoted to poetry in *Chrysalid, Volume II*, a collection of student writing selected by the English department and published by Mount Mercy Academy, Grand Rapids, Mich. Even the stars—surely a wellworn subject, poetically speaking—are here seen with new eyes:

"The night
.....
Plays with marbles
On the pavement of the sky."

"You and I, Pan,
Shall we play
Hopscotch
Across the sky
With the stars for markers?"

Somehow, by some wise hand whose influence we feel in the very lack of the grown-up touch in these pages, these young poets have been saved from the slavish imitation which crowds out the flowers of original seeing and original expression in the gardens of most young versifiers, as well as from fearful adherence to conventional forms, especially to the jiggling meters and the machine-gun rat-tat-a-tat of rimes which to some persons are still the *sine qua non* of poetry. Here we have few of the all too familiar clichés of the usual adolescent verse, little of the obvious moralizing and the sentimentality which bespeak a lamentable familiarity with second-rate poetry, that we are still all too ready to feed to children in the schools. "The lid has been taken off," as Professor Cizek says, and again we have proof positive of the wisdom of such a proceeding. "The universe," to adapt Francis Thompson's vivid description of Shelley, "is their box of toys." True, sometimes we miss the music that must be added to picture to make a poem complete. Free rhythm, like all freedom, makes greater demands

on those that would use it and only a long apprenticeship can give mastery, a patient playing with words as Kim and the brown child played the game with the jewels, weighing them, matching them, stringing them, feeling them with fingers grown sensitive to every edge and curve, looking at them long with eyes awake to every shimmer of color, every spark of reflected light. Yet to some moods the music is adequate even now:

"I am so happy
I could stand on a star
And be a weathercock
Leaning this way and that
While I crowed a merry tune.

I could eat
A piece of green-cheese moon
Sandwiched between two clouds.
Guess why!"

The prose selections and the play included in the book are less arresting. But that is not surprising. Our school composition drill to the contrary notwithstanding, prose is rarely the young artist's natural medium. We turn to prose for new ideas, a new point of view, comment on men and affairs—the products of a rich imagination working on a rich experience. These we cannot expect from the pens of inexperienced young souls just beginning to look around at the hurly-burly of Vanity Fair. —*Bertha Goes.*

The Ways We Travel

By Frances Carpenter, F.R.G.S. Cloth, 298 pages. American Book Company, New York, N. Y.

This volume is one of Carpenter's *Journey Club Travels*. It recounts the adventures of the Journey Club children as they travel in automobiles, street cars, trains, airplanes, and steamers. They visit Japan, Korea, China, India, the Sahara Desert, and the Philippines, observing and trying the modes of travel in these countries.

The club members study the history of travel in our own country and among primitive people; they also learn about the telegraph, the telephone, and the radio.

The reference to the "cave men" in the chapter on the origin of vehicles perhaps mars an otherwise delightful book, but teachers can easily counteract any of the dubious implications regarding the early history of the human race.

Every Child's Garden

By Sister M. Emmanuel Partridge. Paper, 64 pages. Price, 50 cents. St. Francis de Sales Press, Academy of the Visitation, 5448 Cabanne Ave., St. Louis, Mo.

In this beautiful little book, "Where thoughts like flowers of gold and blue, shall say 'Forget-me-not' to you," are set forth in verse and picture for the child, in a manner suited to his age, the story and purpose of creation and the Christian rule of life. The following lines entitled *Why I Am* illustrates the spirit of the book:

God wanted one more little child,
And so He thought of me.
How much I ought to thank dear God
For wanting me to be!

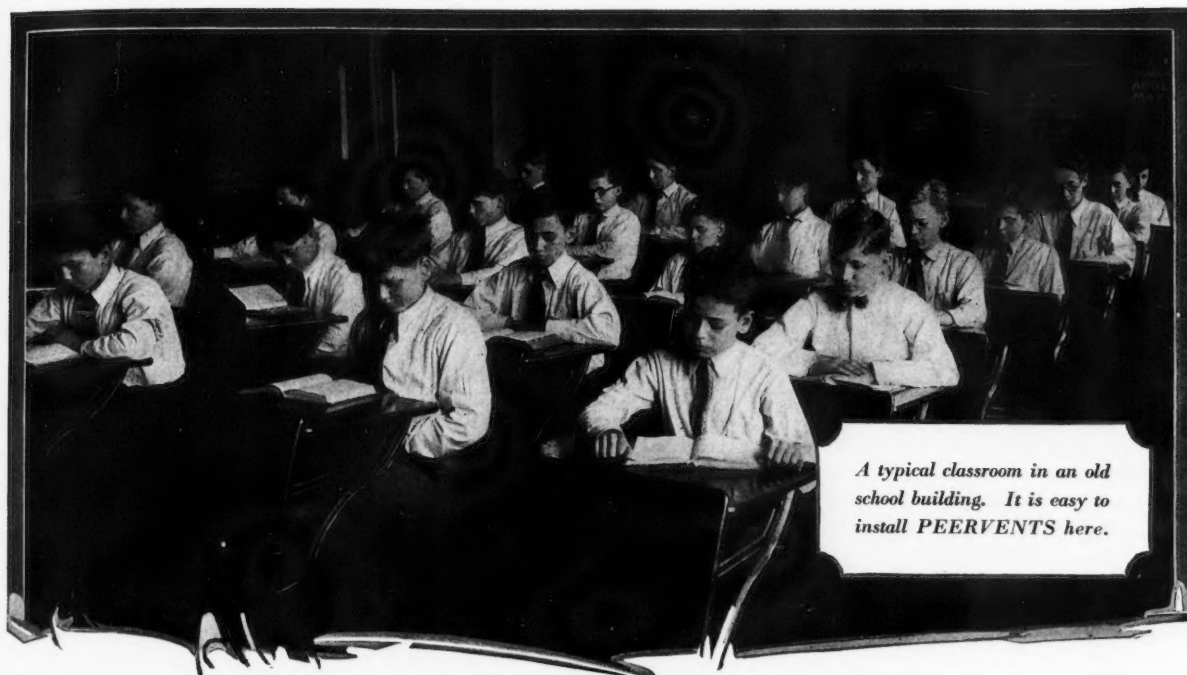
The publishers state that *Every Child's Garden* is offered to the public on its merits alone, but that all profit from its sale will be devoted to native missionary catechists. The author has done her work very well indeed.

Makers of Our Nation

By R. P. Halleck and Juliette Frantz. Cloth, 358 pages. American Book Company, New York.

An appeal to the child imagination through the use of action and concreteness is an asset of this beginners' history. The youthful mind that naturally shrinks from abstract thought will find live men and their real deeds glowing within these pages. Beginning with the early Colonial period, the authors conduct the student through the many-visited trials and triumphs of the United States down to the end of the world war and the establishment of the League of Nations. The suggested review listed at the end of each chapter is unique. It consists of a series of important events in one column to be matched with the names of the men connected with them in a corresponding parallel column. The repeated insertion of dates in parentheses throughout the book, however, will undoubtedly prove disconcerting to pupils.

(Continued on page 36A)



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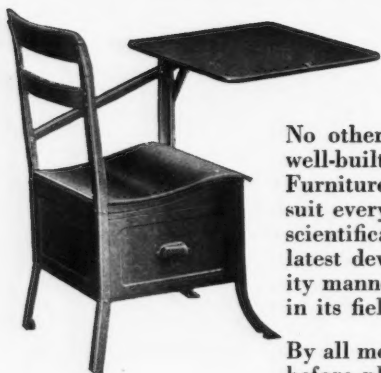
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(Continued from page 34A)

Introduction to the Study of Human Conduct and Character

By Rev. John M. Wolfe, Ph.D. Cloth, 213 pages. Price, \$2. Benziger Bros., New York.

The book deals with the ethical and moral aspects of conduct, and the place of conduct and habit in the upbuilding of character. The author stresses two points that are too often forgotten in these days: First, that knowledge does not increase will-power; second, that the importance of motives should be impressed upon the child. He holds that child conduct should be judged largely from the viewpoint of motives. He says further that obedience to law can be taught from the pleasure motive.

The matter is fully presented, and hence, is somewhat technical. It is made interesting, however, by the objective character of the presentation. The matter is given in dialogue form, and one case is used to illustrate the various phases of the matter. Teachers and future teachers will find a wealth of usable information in this work.

The Light Divine in Parable and Allegory

By Patrick J. O'Reilly, S.J. Cloth, 320 pages. Price, \$1.60. Loyola University Press, Chicago.

Simple, direct appeal to concrete thinking with lucid explanations of Christ's doctrine, exemplified in scriptural quotations, lends a peculiar charm of interest to this book for Catholics and non-Catholics alike. Chapters entitled, "Seeding the World," "Treasure-Trove," "A Marvelous Contrivance," and "Injustice in High Places," are high lights. In the chapter, "A Costly Sacrifice," the author's explanation of the motives for a religious vocation, with its triple vows, is nothing short of perfection. True philanthropy with its consequent social service is portrayed in its original foundation, Christianity. The book will serve as an unusual college religion text to make bible study just a bit different and more vital.

The Mass Drama

By Rev. William Busch. 94 pages. Price, 35 cents. The Liturgical Press, Collegeville, Minn.

Most particularly does this slender volume recommend itself to the teacher of youth, though the casual adult reader will find much to enlighten his religious education within its pages. *The Mass Drama* gives a concept of the Mass as a unity, with lucid and concise explanations of its parts.

In explaining the Holy Sacrifice, the author distinguishes between the Mass of the Catechumens and the Mass of the Faithful, instead of the usual division into Offertory, Consecration, and Communion. The most important chapter, from a catechetical viewpoint, is that on the Canon, whose correct exposition is surprisingly simple as given here. Clear outlines of the Mass structure, without superfluous detail, are the keynote of the book while an annotated appendix and a well-chosen bibliography serve greatly to increase its efficiency.

Extra-Instructional Activities of the Teacher

By Roscoe Pulliam. Cloth, 459 pages. Price, \$2.50. Doubleday, Doran and Company, Inc., Garden City, N. Y.

Practically every phase of classroom management—routine, discipline, punctuality, delinquency, extracurricular activities, and records—has been analyzed in detail for the teacher, prospective or experienced, by the author. General in its conclusions and broad in its remedies, the book should prove easily adaptable to the needs of rural and city high-school teachers. Many charts and tables have been included which will prove of aid to new teachers or experienced ones desirous of changing their classroom procedures, but the illustrated graphs of pupil progress appear too technical and involved for any practical purpose. The author, himself, in the final chapter, advocates less slavery to paper marking and increased use of leisure time for professional reading. The evolution of thought on extracurricular activities and their legitimization is interestingly traced. The very inclusive chapter on the direction of extracurricular activities is the most valuable one in the book.

Puppet Plays for Children

By Florence M. Everson. Cloth, 118 pages. Price, \$1. Beckley-Cardy Company, Chicago.

These plays were written and produced by pupils of the fourth and fifth grades as a class project. All dialogue is in rhythmical verse, and very nearly perfect, at that. The first division contains simple, explicit directions and instructions on how to give the plays, make the marionettes, dress them, set the stage, etc. The second section contains the text of the following five plays: *Cinderella*, *The Three Bears*, *The Health Brownies*, *Jack and the Beanstalk*, and *Santa's Magic*. Thirty-three charming ink illustrations show the successful productions in action.

Laboratory Manual of High School Chemistry

By George Howard Bruce. Cloth. World Book Company, New York.

Efficiency from both the teacher and student viewpoints is considered in this manual. Directions are concise, while each experiment follows in simple, logical order to its conclusion. The use of italics for notebook entries makes correction easy. Thought method is the procedure followed throughout each experiment, thus enabling the student to observe and understand the reactions obtained. Care has been exercised in the choice of experiments which may be performed with ease and will give the student a knowledge of fundamental principles of general chemistry. The manual is valuable for its practical utility.

Progressive Business Arithmetic

By William L. Schaaf. Cloth, 439 pages. D. C. Heath and Company, New York.

Material is presented in a practical manner, approximating actual business activities, such as the cost of transportation, commercial discount, profit, exchange, budgets, investments, and life insurance. Practical values are not submerged in excessive theory. The text is equally adaptable to teaching modern business arithmetic in junior high schools, high schools, or commercial and vocational schools.

Second Annual Report of the Diocese of Wichita, Kansas

For the period from September, 1929 to September, 1930.

The report describes briefly the progressive steps taken to build up the diocesan school system during the school year 1929-30. It contains recommendations and regulations of a practical nature for the school year 1930-31. Among the features taken up in the report are fluctuations in enrollment, preparation of teachers in elementary schools, summer schools for Sisters, adoption of reading materials, lists of standard equipment, uniform records, school calendar, and religious vacation schools.

School Health Progress

As recorded at the fifth health education conference arranged by the American Child Health Association and held at Sayville, Long Island, June 17-22, 1929. 342 pages, paper bound, price, \$1.25. Published by the Association at 370 Seventh Ave., New York, N. Y.

The book contains much sensible and conserva-

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tive advice on school-health activities. It will give the educator a clear idea of the latest thought of experts on this important subject.

The Rosary Readers: Fifth Reader

By Sisters M. Henry, O.P.; M. Magdalen, O.P.; M. Anyisa, O.P. Cloth, 389 pages. Price, 88 cents. Ginn and Company, Boston.

An excellent reader consisting of original articles and extracts from old and modern writers. The selections have been made for their appeal to the child's interest as well as for their value in teaching about God, the Church, the Sacraments, Safety, Geography, etc. Study-help questions and a list of new words with diacritical markings are given at the end of each of the principal selections.

PUBLICATIONS RECEIVED

Practical Mathematics. By Claude Irwin Palmer. Cloth, 206 pages. Price, \$1.25. McGraw-Hill Book Company, New York, N. Y.

Beginning Chemistry. By Gustav L. Fletcher, Herbert O. Smith, and Benjamin Harrow. Cloth, 476 pages. American Book Company, New York, N. Y.

Teaching the Bright Pupil. By Fay Adams and Walker Brown. Cloth, 349 pages. Henry Holt and Company, New York, N. Y.

Community Hygiene. By Woods Hutchinson. Cloth, 330 pages. Price, 88 cents. Houghton Mifflin Co., Boston, Mass.

Friends of Ours. Cloth, 135 pages. Price, 64 cents. *Tom and Ruth Stories.* Cloth, 121 pages. Price, 68 cents. *Tom and Ruth.* Paper, 28 pages. Price, 28 cents. By Sister Mary Estelle, O.P. The World Book Company, Chicago, Ill.

The Spiritual Way Manual. By Mother Bolton. Paper, 183 pages. World Book Company, Chicago, Ill.

Divan. By Rev. Gerald W. E. Dunne. Cloth, 145 pages. Price, \$2.50. Toledo Artcraft Company, Toledo, Ohio.

An Outline of Physical Education. By Leonora Anderson and Florence McKinley, B.S. Cloth, 140 pages. Price, \$2. A. S. Barnes and Company, New York, N. Y.

Teaching as a Creative Art. Fifth Yearbook of

the Department of Classroom Teachers. National Education Association, Washington, D. C.

Civics and Industry. By De Witt S. Morgan and Oka S. Flock. Cloth, 288 pages. Price, \$2. McGraw-Hill Book Company, New York, N. Y.

Our High Mass. By Rev. Martin B. Helriegel. Paper, 31 pages. Sample copy, 20 cents. The Queen's Work Press, St. Louis, Mo.

Sangren Information Tests for Young Children. By Paul V. Sangren. World Book Company, Yonkers, N. Y.

Narrative Poems. Edited by Max J. Herzberg. D. C. Heath and Company, New York, N. Y.

Catherine De Gardeville. By Bertha R. Sutton. Cloth, 287 pages. The Macmillan Company, New York, N. Y.

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Official Bulletin of the University of Notre Dame. Report of the Prefect of Religion, Rev. John F. O'Hara, C.S.C. Paper, 79 pages. Notre Dame University Press, Notre Dame, Ind.

Annual Review of Legal Education. By Alfred Z. Reed. Paper, 72 pages. The Carnegie Foundation for the Advancement of Teaching, New York, N. Y.

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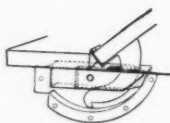
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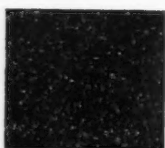
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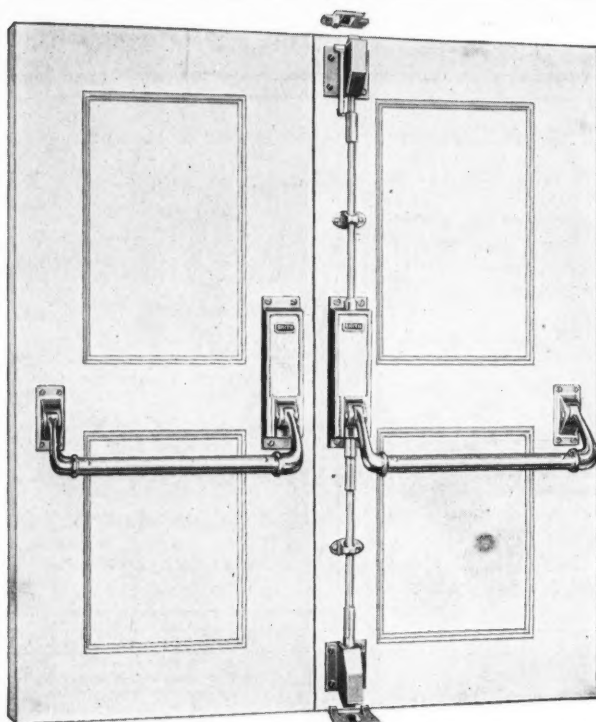
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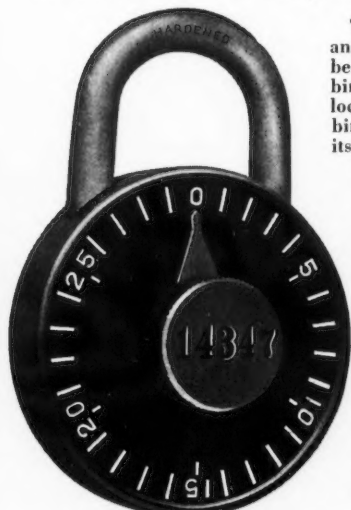
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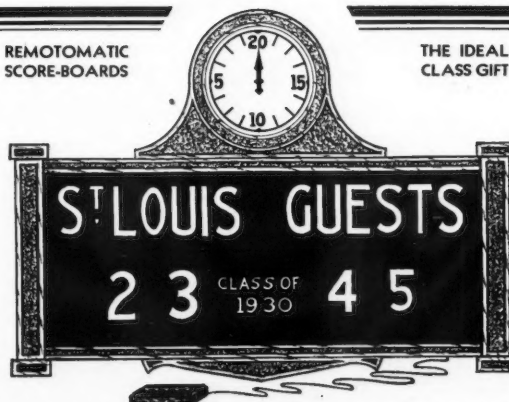
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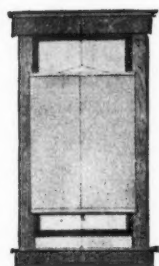
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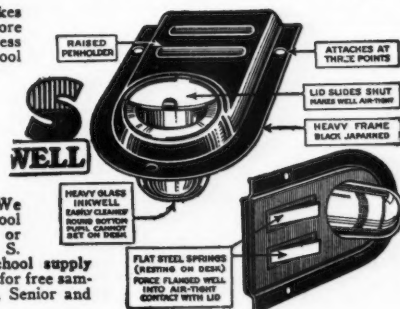
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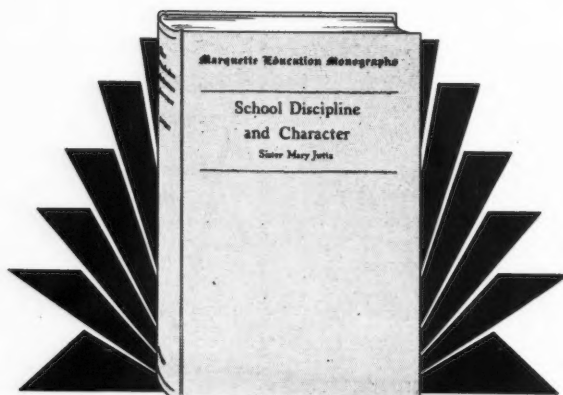
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